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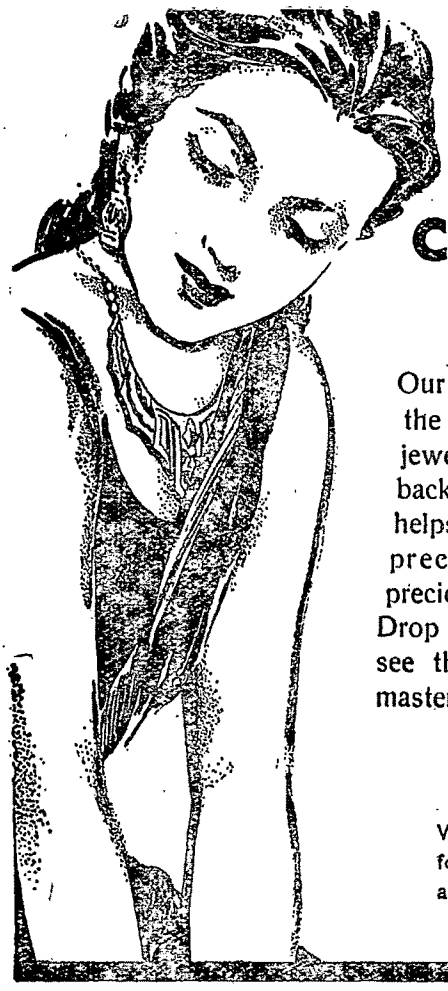

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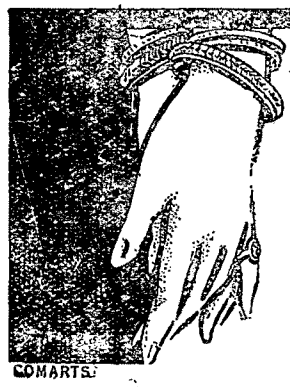

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THE
CALCUTTA REVIEW

JULY, 1948

PLASTICS—THE KEY-NOTE OF SCIENTIFIC DEVELOPMENTS

P. K. Banerjee, N.K.I. (Sweden)

(If we just peep into the fairy-land-realm of synthetic products, which can be founded only on the top of our civilisation, we will find such wonderful things as invisible chairs, tables, chests, musical instruments and a large number of other articles of everyday use. It will seem as though the occupants of these chairs were merrily floating in the air and as though the players of such musical instruments were simply blowing into the air or rubbing the violin-sticks on some slightly visible chords. Thanks to the unheard-of development of various synthetic products the Alchemist's rosy dream of producing very valuable and useful things from baser elements and materials is now coming true. The development of the Radar, which may be characterised as one of the greatest scientific inventions of the 20th century, has been possible solely through the practical utility of plastics and other synthetic products.)

Just imagine that we are now standing on the highest pinnacle of glory of our modern civilisation and we will then get a clear perspective of a fantastic realm of science, spreading beneath us in all the fascinating beauty of the rainbow's magic vibgyor, where it is hardly possible to proceed even a few steps without meeting with some of the scientific wonders, which are technically known as synthetic products. When modern civilisation will have reached its acme of development we will see that the planes in which we travel have wings of paper or tissue-cloth, which has been so compressed into a solid mass with bakelite

as to become a very light, malleable and vibration-free and at the same time unusually strong material, capable of withstanding damage, caused by friction or by a violent impact with some other object. Propellers of synthetic resin will replace steel-propellers for aircraft of the modern times and the day is perhaps not far away when we will be able to drive in motor cars of a plastic material, derived from either soyabeans or from the stalks of such a commonplace crop as the maize. Such plastic-cars will have their steering-wheels, dashboards and all other necessary equipment made of a new type of synthetic material, while the wind-screens will be of unbreakable plexiglass, which has the double advantage of letting in more light than ordinary glass and of being much lighter in weight.

Just imagine that in this fantastic realm we are now on a visit to a house, constructed in ultra-modern style, and we will find that the doors, the windows, the floors and the tapestries are all made of plastics. On the walls of the lobby fascinating decorative patterns draw our attention and for a while we remain helplessly rooted to the spot scarcely able to turn our admiring and wondering looks away from them. With their blazing colour and fantastic originality of design they seemed to cast a weird enchanting spell on us. What we have just seen as paintings and decorations on the walls are in fact nothing but the impressions left behind on papers of patterns, moulded on some synthetic material. With this new method of reproduction exquisitely beautiful decorations are made in palatial business-complexes, de luxe-theatres and in the lounges and saloons of giant luxury-liners. Going inside the building we see streamlined radio-sets, telephones, sofas, divans and other useful furniture, all made of some synthetic material. Our curiosity is now gradually whetted more and more as we proceed along with wondering eyes through one room after another, in one of which we find curios and other decorative objects and such useful articles for the household as plates, dishes, cups, beakers, lampshades, fountain-pens, handbags, jewellery, etc., all made of synthetic resin in fantastic colours.

A very wide range of modern articles of dress are now being made of plastics and other synthetic products, such as artificial silk, cellulose and nylon. Cow's milk which was so long known to us only as a very wholesome food-drink of great nutritive value both for the child, the adult, the aged and the invalid, has now been discovered by the scientists to be a perennial source of supply for the production of artificial wool. A healthy cow of the average type is said to give

sufficient milk for manufacturing a woollen jumper everyday. Dentists and surgeons of the modern times have found a great friend in plastics. It has been quite recently reported from the U.S.A. that an altogether revolutionary method of making physiological studies on the inner workings of the brain has been introduced in the Naval Medical Research Institute of Bothesda, Maryland, where two monkeys kept there for experimental purposes had their craniums removed and replaced by artificial ones, made of transparent plastics. The two monkey-patients whose names were George and Jeannie survived this difficult operation, which was made under complete anaesthesia, without developing any dangerous post-operational symptoms and they are now said to be quite fit both physically and mentally. With transparent plastic craniums which have been fitted on to their heads by their expert operating surgeons, the two monkeys have provided the medical research workers of the institute with a living object-lesson on the secret physiological workings of the brain. Thanks be to plastics, a new and thrilling chapter has been added to Experimental Physiology, which offers immense possibilities for a new type of research-work being conducted in brain-pathology.

It has now become a fashion among many people to use contact-lenses instead of the old conventional specs or glasses, which are regarded as outmodish and uncomfortable. These contact-lenses, which are made of a special variety of plastics, are invisible and they rest directly on the eye-balls. What we have just mentioned regarding the use of plastics in the manufacture of vibration-free wings for air-craft comes into the picture once again and it has got to be remembered in this connection that only a special type of this material which is known as laminate is suitable for this purpose. Laminate is produced from paper—or cloth-fibres mixed with some synthetic products. In proportion to its weight it is said to be stronger than even steel, and being ten times more durable than ordinary types of metals it is used with much greater advantage in the manufacture of engine—and machine-parts such as bearings and cogged-wheels. Bearings and silent cogged-wheels made of this durable stuff do not require either oil or grease for their lubrication, but only water. There are many types of plastic materials which are so durable and at the same time so malleable that they have been found specially suitable for the manufacture of pipe-lines for sewage and sewerage and also for water-connection. Technicians and scientists have found a thousand and one ways for the use of this very valuable material. Sealing-wax,

films, glue and a variety of lubricants are now manufactured from another type of plastics. In a word it may be said that the various synthetic products typify the highest synthesis of modern science, which is based on detailed and minute analysis and accurate calculations. It is here in this wonderful realm of synthetic products that the untold riches and wealth of Nature are being constantly transformed into new and more beautiful materials by the wizardry of the scientists. There can be no clear-cut reply to the all-important question what is meant by plastics and synthetic products ? Apropos this question only this much can be said in reply however that certain basic elements such as water, air, coal, oil, etc., are indispensable for their production. These elements are chemically transformed into suitable materials for the manufacture of a very wide variety of articles. " Produced by the chemist's magic wand, these are highly malleable masses of materials of great practical utility " can be the only definition of plastics, according to an expert opinion. In every case, however, a raw material does not undergo a complete change through this unique process of producing plastics, though its quality might improve a lot ; and so we must be careful to draw a line of distinction between real plastics, which are produced by bringing about a complete chemical change of the raw materials used, and semi-plastics, which on the other hand are derived by just effecting an improvement on the original quality and character of the raw materials used in their manufacture. In the case of vulcanised caoutchouc and ebony, which are produced by mixing sulphur with ordinary raw rubber, the chemical change effected is so negligible that these products hardly deserve the honour and dignity of being listed under the magic name of plastics.

We must go back to the year 1869 to discover the first synthetic product worth its name, which was invented by the American John Hyatt and which bears the name of celluloid up to this day. This product was derived not as the direct result of improving the chemical qualities of any natural substance, but it was an altogether new substance, which was produced from such materials, which are otherwise not quite suitable for the production of plastics. Hyatt's epoch-making discovery followed in the wake of a strong popular feeling, clamouring for sports and other peaceful recreations, which swept the country from end to end after the American civil war,—a feeling which follows almost every war.

To play billiards was the great hobby of the time. The well-to-do

of those days simply could not go without owning a handsome billiard-set, which was as indispensable to them as their pianos and sewing-machines. Those who had not the means of enjoying the thrills of such a costly indoor-game within the precincts of their own homes used to go to the billiard-saloons, which gradually became as over-crowded as beer-halls and tobacco-shops. The unheard-of popularity of this game led to a great rise in the curve of demand for ivory, of which billiard-balls were made, with the resultant consequence that there followed a great boom in the ivory industry. Thousands of tons of tusks were shipped regularly from Africa with the tragic consequence that the life of the wild African elephants was practically speaking brought on the verge of total extinction. The most notable firm for manufacturing billiard-sets and equipment at that time was Phekan and Collander of New York, which in the year 1868 declared a prize of 10,000 dollars to anyone who could find out a suitable substitute for ivory. It was indeed a very tempting offer. John Hyatt was then just a young man of only 24 years who had his printing press in Albany, a city which lies near New York. His knowledge of chemistry was confined to a few French and German books on the subject, which he had read over and over again. But a sharp intellect and a practical turn of mind helped him to compensate for his limited knowledge of chemistry. While reading over the chapter on nitro-cellulose it somehow struck him to be a suitable basic material for producing a highly malleable substance and soon after he was actually successful in producing such a substance all by himself from cotton-cloth, wood, sulphuric and nitric acids. He could then hardly imagine that he was literally speaking sitting on a veritable powder magazine. Nitro-cellulose is in fact the basic material needed for the manufacture of such a tremendously powerful explosive substance as trotyl. Luckily enough he however did not meet with any accident during these dangerous experiments and luckily enough he finally hit upon the capital idea of mixing his newly-won substance with camphor and alcohol, which yielded the desired result. From this mixture he got a new substance which showed itself to be highly malleable just at the time of its " birth," but was found to cool down gradually into a hard and solid mass. The much longed-for substitute for ivory was at long last discovered by Hyatt, who immediately took out a patent on this epoch-making discovery in the year 1869. As ill-luck would have it, for some reason or other, he however did not get the big prize which was promised by the New York firm. Perhaps

it might have been due to his being a bit late in coming out with this new product. He was however not disappointed and together with his brother he started a celluloid-factory and began manufacturing at first not billiard-balls but artificial teeth, which looked exactly like natural ones and which now gradually began to replace the old type of artificial teeth, made of ebony, which were so uncomfortable to wear and which looked so hideously ugly by the side of natural teeth. The Celluloid Company, founded by the Hyatt Brothers, rapidly grew in prosperity and had a very flourishing trade. Millions of artificial teeth, tens of millions of loose shirt-sleeves and celluloid collars, which were much in vogue at that time and which could be washed and cleaned with an ordinary tooth-brush dipped in soap-water, were manufactured and sold at a great profit by that firm. Just twenty years after the invention of celluloid 25,000 different ways for its use were discovered by the scientific ingenuity of man.

With the passage of time, however, quite a lot of the original synthetic products lost much of their popularity partly due to their inflammable character and partly due to the changing modes of life. Now-a-days however to remove this drawback fire-proof celluloid is being manufactured and new ways for its use have also been found. The celluloid industry experienced an unusual boom when the art of producing photographic films from it was developed and when there was a great demand for them in the cinematographic industry which needed them in tens of thousands of tons per year. If we could create a ribbon from all the celluloid films, which have been so far manufactured in all parts of the world, it would have stretched to the fantastic distance of 12 million kilometres, which is almost equivalent to five times the distance covered by the moon's orbit round the earth. The last few decades have seen the production of other types of wonderful things from celluloid. By dissolving it in some special liquids a solution is derived which when injected through minute holes, numbering several thousands, forms into very fine fibres which can be spinned into a very fine and glossy stuff resembling silk. This is the actual process of producing artificial silk. It has been found in further experiments that if instead of injecting the solution derived from mixing celluloid with some special liquids, through minutest holes, it is allowed to stand for a while it takes on a solid, transparent form, which is called cellophan. This product is now being extensively used for manufacturing wrappers for articles of food-stuffs and for other important articles. After

the invention of celluloid and its by-products the next great discovery in the field of synthetic products was bakelite, which is called after the name of its inventor Leo Baekeland, who was a Belgian by nationality but settled in the U.S.A. At home in Belgium he made a name for himself as a scientist, when he was only 25 years of age. As the recipient of a state-scholarship in the year 1889 he sailed for the U.S.A. to devote himself heart and soul to the study of photographic materials. His studies here in the U.S.A. bore fruit within a very short time and he invented a new type of photographic material, which for its greater sensitiveness to light required a much lesser amount of exposure and on which the development of a photographed picture took a much lesser time than on any other photographic material which was known at that time. But inspite of its great advantage the sale of this new photographic paper was far from satisfactory in the beginning and he had to wait a pretty long time before it could be profitably pushed in the market. Luck however smiled on him one fine morning when quite unexpectedly he got a letter from George Eastman, who was then known as the Kodak-King. In this letter Eastman made a query whether Mr. Baekeland could possibly come over to him to discuss the sale of his newly-invented photographic paper. This offer came as a windfall to Baekeland and it at once set him thinking. He was in a fix to decide how much he should ask as price for selling off the secret formula of his great invention. After carefully weighing the pros and cons of this profitable deal he finally decided to make an offer of 50,000 dollars for his great invention, but he felt it would be perhaps more advisable for him to leave sufficient room for higgling-haggling. George Eastman who was a very pushing guy and who did not like to mince matters went straight to the question regarding the price that Baekeland would ask for it and said :—" Good Morning Dr. Baekeland, yours is really a splendid feat. I am really interested to buy your new material, if of course we can come to terms regarding its price. What do you say to our offer of a million dollars for the same ? Leo Baekeland could hardly suppress his great joy at this unexpected offer and so great was his excitement that he could with great difficulty blurt out his approval of it with a plain and simple " Yes." This is the short history of how Baekeland's Velox became a world-famous trade-mark. After the offer was closed Baekeland made straightway for his home in the little town of Yonkers, where he invested the whole sum for carrying on extensive researches and experiments for finding out a suitable substitute for the Indian

natural resin, known as shellac. It was in the beginning of the 19th century, when owning a gramophone was the great hobby of the time and huge quantities of shellac were used by the gramophone industry for manufacturing records, which gave an incentive to the scientists of the time to make all possible efforts for finding out a suitable substitute for this very important raw material. Inspite of his best efforts Baekeland was however not successful this time. It was found that artificial resin in some respect or other always proved inferior to shellac and was therefore not quite suitable for recording purposes. Indefatigable that he was, however, not disappointed and after a long and strenuous experimental work he was finally successful in discovering something new, which he thought would be more suitable than shellac. By stirring together phenol (carbolic acid) and formalin in the presence of some " catalysts " (a substance which facilitates chemical reaction without itself undergoing chemical change) under constant heating he found that the two basic elements by chemical reaction formed into a soft mass, and it was revealed as the most remarkable thing of this experiment that this soft mass could not be still more softened by further heating, which rather on the contrary changed it into a stony-hard solid substance all of a sudden. Baekeland was not slow in understanding the great significance of his new invention as he could fully realise that by moulding this new substance in its soft, malleable stage different objects could be easily formed, which could be made hard and durable by powerful heating and great pressure. Further experiments with this substance revealed that once it got into its hard stage, it became completely heat-proof. During the period 1906-1909 Baekeland kept himself busy with the task of improving upon the quality of his newly-won substance, which was called after him as bakelite, till he was in a position to manufacture it on a successful industrial basis. Up to this day on the trade-mark of the firm, which was started by him, we can see a horizontal eight which in mathematics is used as the sign for infinity. With this sign or symbol it was really meant to show the thousand and one ways which have been found for the use of this very useful new substance. Bakelite is now very widely used in electrical insulations and in the manufacture of certain parts of telephones, radio-sets, refrigerators, etc., where no other material could have been used without being affected by the action of air and moisture. A great development still awaited this new product when it was found that newly-formed bakelite in its hot stage could be pressed together with layers or sheets

of paper or cloth into an unusually hard substance, which is now called laminate. With this new by-product of bakelite hard and durable plates and sheets can be made, which are necessary for the construction of the wings of air-craft and for making boats, sign-boards, silent cogged-wheels and engine-bearings. Cogged-wheels and bearings made of this stuff are found to be ten times more stronger than those made of other materials.

From the year 1920 the lead in the production of synthetic products was taken over from America and maintained for sometime by Germany. It was Fritz Pollack, a German chemist who like Baekeland tried to find out an artificial substitute for natural shellac, but unfortunately he met with no success in his experiments. Exactly like his predecessor he, however, succeeded in finding out some other valuable product, which he could never hope of in the initial stages of his experiments. By chemically combining " carbamide " (a urinal product) with formalin Pollack was successful in producing a new group of synthetic products, which were called aminoplasters or carbamideresins. Like bakelite these products have a very wide range of application. No doubt however that the cost of production of these products is higher than that of bakelite, but they are on the contrary much more beautiful to look at and can be made transparent to a certain degree. Ornaments, flasks, caskets and many other luxury-articles are made from them. While the bakelite-produts have been jocularly termed as the " working horses " of the synthetic world, the carbamide-resin-products for their beauty and superior quality have been characterised as " pedigreed horses."

It was in the beginning of the year 1930 that the German chemist Otto Roehm developed the useful technique of producing synthetic products from a mixture of hydro-carbon-ethyl and prussic acid. Such products were at the same time durable and transparent. He had to carry on with his experiments for a long period of 30 years before he was successful in inventing this new group of synthetic products, which got the name of akryl-products. The key-stone of his monumental work was laid in the year 1936, when his firm for the first time demonstrated one of these products, which immediately after its introduction in the market began to enjoy a great popularity. It was that splinter-free, flexible product known as the " plexiglass " or " lucite " as the Americans called it. This material has eight times the power of resistance of ordinary glass and if it be smashed to pieces, the danger of flying splinters hitting anybody does not arise

at all. A great advantage in the use of this glass apart from its unbreakable character lies in the fact that it lets in a more free flow of light and ultra-violet rays than the ordinary standard types of glasses. But perhaps the greatest advantage of its use has been found in the manufacture of reflectors and windows of aircraft and motorcars, as due to its great flexibility it can be made to take any shape that may be desired. Its specific gravity is only 1.2 as against 2.6 of the ordinary glass. Of other akryl-products artificial teeth having a surprisingly exact resemblance with natural ones, injection-syringes, bars and splinters for medical use are usually made. Doctors and surgeons have found a special use for them in treating diseased and deformed joints of the human body, which after being opened up are covered with an artificial cup or bowl-shaped things made of smooth akryl-glass. Thanks to akryl, many a diseased joints has been saved by this unique method of surgical treatment, which helps in diminishing the pain of the affected joint, which is caused by friction. The third category of German synthetic products of great practical utility are called " polystyrol," which are derived from acetylene gas. It can retain moisture for a longer time than any other synthetic product and it has at the same time a colossal power of resistance even against the action of chemicals. In the molten stage it is very flexible.

By the end of the year 1930 the U.S.A. regained the lost lead in the field of synthetic products and the Americans began experimenting with a new substance called " vinyl," which is derived from ethyl and and acetylene. Quite a good number of by-products were obtained from this substance which were found to be very strong chemically and durable and in certain respects they bore a striking resemblance with natural rubber. Most of these products are transparent and they are now being used for the manufacture of rain-coats, aprons, bathing-caps, braces, soles for shoes etc. Of some other products of this group table-cloths resembling oil-cloths and mattresses for the bath-room are being manufactured on a large scale.

There is a third category of vinyl products which are likewise characterised by their great durability and power of chemical resistance. They are mostly used as suitable materials for the manufacture of water-pipes, chemical containers and floorings. Fibres of certain categories of vinyl-resins can be spinned into a stainless, waterproof upholstering material, which has been found suitable even for making mosquito-curtains and clothes-line. If ropes and hawsers

are impregnated with a solution of vinylidenchloride they can withstand the corrosive action of salt-water for a considerable length of time and can at the same time be kept free from the depredations of harmful insects and other pests. Certain other vinyl products have been found specially suitable for electrical insulations and similar other purposes and without them it would have been practically impossible for British scientific ingenuity to develop and construct the necessary apparatus and gadgets for that wonderful mechanical device, known as Radar, which saved England from all the horrors of a German aerial ' Blitzkrieg ' in the fateful years 1940-41.

Casein-products are generally derived from skimmed milk treated with rennet. One kilogramme of casein is derived from every 25 kilogr. of skimmed milk. If a little quantity of alum and water are mixed with it, it forms into a soft lump when it can be pressed into a hard solid substance, which usually goes by the name of " artificial horn." This product can be dyed in deep and bright colours and is mostly used for making such small but useful articles as buttons for coats, shirts etc., hair-combs and a variety of such other articles of everyday use. This product is however very fragile due to its peculiar quality of absorbing moisture very quickly. Another important casein-product which is an Italian invention and which can be spinned into fibres goes by the name of " lanital." Cloths and similar other stuff made of this product are usually porous and soft and they wear away rather quickly. To make them more durable fibres of this product are now mixed with the fibres of some suitable textile-product. Soya beans which may be rightly called " Nature's Own Store-House " form another valuable source of supply of casein. Henry Ford's chemists have been working for many years in their laboratories for producing synthetic products from soya beans, which will be suitable for the purpose of manufacturing carrosseries and other parts of automobiles. These experiments have not yet yielded any remarkable results but they are nevertheless still continuing. A great sensation was created in 1939 by the introduction of American nylon-products in the market. The term nylon is used to cover a certain variety of nitrogenous substances which are derived from ammonia and acetylene. Ammonia itself is produced from nitrogen and hydrogen while acetylene is derived mostly from coal and water. Nylon is therefore a purely synthetic product, produced as it is from the three basic elements coal, water and air, while celluloid which is derived by transforming a chemically complicated raw-material is at best

just a semi-synthetic product. Raw nylon is at first produced in big sheets by a secret process of manufacture. By the process of smelting and pressing through minute holes the nylon-sheets are converted into fine fibres, which are made very elastic and strong by a process of stretching which altogether changes their inner structure. The strength and elasticity of nylon coupled with a clever advertisement of its great usefulness have made it a much sought-for material for making socks, stockings and many types of garments and under-wears. Unfortunately enough the lasting and durable quality of this stuff can hardly be utilised in the process of knitting socks and weaving other articles of dress, which needs must conform to the accepted norms of fashion. But if on the other hand by ignoring the exacting demands of fashion socks and other articles of dress could be made of single pieces of nylon-cloth instead of by the conventional method of knitting and weaving we could easily get them to last a lifetime.

But such a practical idea has always met with a most vehement protest from the fairer-sex members of society. For its compactness pure nylon is not suitable for being used as a suiting and shirting material. Its fibres are not porous and it has a rather cold surface. But a clever blending of nylon-fibres and those of some suitable natural product will, it is hoped, produce a better stuff which might perhaps have a more bright future than pure nylon. Nylon has however brought about a veritable revolution in the brush-industry. For a long time the Asiatic pigs have been the chief suppliers of bristles for the brush-industry. Nylon is the first material which has proved itself to be a suitable substitute for bristles and it has already succeeded in silently ousting its great rival, the filthy grunting swine, from the field of keen competition in the brush-industry. Nylon is also used in manufacturing upholstery for the furniture and in making ropes, extra durable straps and thongs for special purposes. Even raw nylon which has not been spun into fibres will perhaps gradually be found to have some special uses. It is considered possible that plates and sheets made of nylon will have greater utility just like nylon-fibres which are now so much in demand in the foot-wear industry. Last but not least mention should be made of another very important group of synthetic products, known as melamin, which were manufactured for the first time in Switzerland in the beginning of the year 1940 from cyanamide, which is generally used as a fertiliser. In many respects they have a striking resemblance with carbamide-resins, but as regards power of resistance against heat and moisture they

are superior to the latter. Melamin-resins are used with greater advantage in the manufacture of electrical insulators. For the first time in the chequered history of aviation man has succeeded in evolving a new type of non-conducting material (from melamin-resins), which gives protection against the risks of short-circuit and repeated electrical sparkings. If the increased volume of passenger-traffic in the air, which has come about with the rapid growth and expansion of civil air-lines be taken into account, the great usefulness of this new material in eliminating the risks of accidents, which are caused by other factors than bad weather conditions, can hardly be overestimated. For obvious reasons melamin-resins are now being used in electrical irons and generally speaking in many types of electrical apparatus and gadgets where the danger of electrical sparks causing a fire is present. There was a time when the consensus of expert opinion favoured the use of natural products which were considered to be superior to scientifically developed synthetic products. All plastic materials were then termed " surrogate " in a rather contemptuous tone, as men had then little faith in their practical utility. Now however the pendulum of expert opinion has swung to the other end and it is held by many people working in this branch of practical science that synthetic products can be made better in almost every respect than natural ones. This is however an erroneous view which needs correction. Every synthetic product whether it be derived directly from nature or developed in the laboratory as a completely new substance, will be found to have its pros and cons, if it is examined in the light of an impartial and unbiased analysis and judgment. A natural product may be superior to a synthetic one, but not so in every respect and the *vice versa* is true as well in the case of a synthetic product. Scientists and technicians are therefore using them alternately according to the special needs of the occasion. It is now quite plain to us that the steadily increasing spate of new chemically produced materials means a great increase in our material resources. There exists however hardly any ground to assume that the rapidly growing technique of producing synthetic products has already been thorughly utilised in exploring all the means of making successful experiments in the direction of finding out still more such products which can have practical utility as suitable substitutes for natural ones.

Most of these synthetic products are derived from coal, which has been rightly described as " The Chemist's Inexaustible Store-

House" and their approximate number has already reached the fantastic figure of half-a-million. There are still many other materials to experiment and work with and it may be reasonably hoped that our generation will be able to see many other wonders of the synthetic world in the near future.

SOME TYPES OF IDEALISM

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I

IDEALISM is one of those terms the meaning of which is extremely vague and elastic. With different people " idealism " means different things ranging from the crudest form of mentalism to the highly developed type of absolutism. The result, as might be expected, has been unending controversy which has, to a great extent, clouded the precise meaning of the term " idealism." As a thorough study of the history of the term may provide one with a correct perspective we shall here endeavour to trace the origin of the term and thereby ascertain the manner in which it changed its meaning at different times.

In so far as western thought is concerned, idealism in its nascent form is found in Parmenides' theory of the Universe. The Greek thinkers before Parmenides were chiefly interested in the question : What is the ultimate stuff of the things and beings of the world ? Thus, the view-point of the early Greek philosophers was essentially Cosmological. They were concerned more with material existence than with man. Parmenides, like his predecessors, was in quest of Truth. He formed, in his own way, his view of the world. According to him, Being is ultimate Reality. Being is one, homogeneous absolute, changeless and indestructible. The commentators of Parmenides interpreted his theory both in a materialistic and in an idealistic way. Plato put upon Parmenides an idealistic interpretation and asserted that the real world was the world of Being which was eternal and immutable. And this real world, we are told, is a world of " Forms " or " Ideas." There may be many individual tables of any one of which we can rightly say : " this is a table." The word " table " may be applied to any and every table. Thus if the word ' table ' means any thing, it means some kind of universal which is ' table-ness.' This ' tableness ' however does not come into existence when a particular table is made out of some pieces of wood, nor does it cease to be when the table is destroyed. In fact, the universal " tableness "

is eternal. This is the logical part of Plato's doctrine. So far as the metaphysical aspect is concerned, the word 'table' means a certain Ideal Table. Particular tables partake, in varying degrees, of the nature of the 'Ideal Table.' Thus corresponding to each class of things and beings there is an Idea. The Ideas are not merely principles of explanation; but are also standards of perfection. What good man is perfectly good? What round object perfectly round? Particulars are more or less imperfect embodiments of Ideas. Each of the particulars has an "essential nature" but it exhibits the nature more or less inadequately. These Forms or Ideas are not, however, mere thoughts in the mind of men, nor are they thoughts of God. They are real or substantial forms: the original, eternal, transcendent archetypes of things, existing prior to things and apart from them and unaffected by the changes to which they are subject. These ideas constitute an ordered world; they form themselves into a system, the highest among them being the Idea of the Good. The most real is identical with the Good.

Plato's theory of Ideas was severely criticised by Aristotle. Aristotle insisted that if Forms or Universals were to explain the things and beings of this world, they could not be beyond the particulars. The true Universal must be immanent in its particulars. The most cogent of the criticisms Aristotle brought against Plato in this respect was the "third man argument." If a man is man because he resembles the ideal man, there must be a still more ideal man whose nature is embodied both in the ideal man and ordinary human beings. And this process goes on indefinitely.

The later Greek philosopher drifted far away from Platonism and Aristotelianism. Post-Aristotelian philosophy was mainly concerned with ethical problems and inward life. In so far as Neo-Platonism is concerned, idealism is mainly theological in outlook. For Plotinus God is the source of all existence, all oppositions and differences, mind and body, form and matter. But He is himself devoid of all opposition and difference and is absolutely one. God is an infinite spring from which the stream of being flows without exhausting its infinite source. The universe emanates from God as light emanates from the Sun, as heat from fire. There are three stages in the process of emanation: pure thought, soul and matter. The main theme of Neo-platonism is further elaborated in the world-view of St. Augustine. God is eternal, transcendent Being, all-powerful, all-good, all-wise, absolute Spirit. He created the world

out of nothing. His creation is a continuous creation for otherwise the world could not have been saved from vanishing into nothingness. Creation, we are told, is a revelation of God's goodness; he created the Universe on account of his infinite love. God is within us, but not identical with us. It is through the interior light, which is nothing but God, that we comprehend the eternal forms of things or Ideas, as Plato called them. God himself is looked upon as the form of all things, that is, the eternal law of their origin, development and existence. He is the Idea of the ideas and thus the true reality; for the utlimate reality is not perceived; it is invisible.

The term "Idea" assumes a new meaning in Mediaeval philosophy. Ideas are the creative thoughts of God, the eternal and immutable patterns in which He manifests His essential nature. Thus the existence and nature of Ideas depend on the existence and nature of God. While for Plato ideas are transcendent archetypes of things capable of being apprehended by thought, though independent of mind, so far as their existence and nature are concerned, for the mediaeval thinkers, Ideas are dependent on God's mind: through them He reveals his infinite perfection.

Coming down to the modern philosophers we find that with the appearance of Descartes idealism gains in interest. The dualism of mind and matter with which Descartes starts was implicitly present in the system of St. Augustine. Descartes takes mind and matter as two exclusive entities. According to him, mind is not matter, or, which is the same thing, matter is not mind. The essence of mind is self-consciousness, while the essence of matter is extension. Mind and matter are, then, wholly independent of each other, and there can be no connection whatever between the two. Now it is quite clear that ordinary knowledge involves a contact between mind and matter. If, as Descartes urges, there can be no contact between mind and matter, then knowledge is either illusion or an enigma. Descartes, however, is no sceptic so far as the possibility of knowledge is concerned. He posits a third entity, *viz.*, God Who is, according to him, responsible for the community between the two disparate entities, mind and matter.[1] In his theory of knowledge, Descartes adopts a kind of representationism which follows as a conclusion from his premises. This theory means that mind does not directly know matter; it knows matter only through the media of ideas. Locke takes his cue from Descartes and carries his theory a step further.

[1] Descartes: *Meditations* VI.

According to Locke, knowledge consists in agreement or disagreement among ideas. Locke made a searching analysis of knowledge and found out, among other things, that certain simple ideas representing relevant qualities often go together. From the togetherness of these qualities he concluded that there was an underlying substratum or substance which holds the qualities together. This substance, however, is unknown and unknowable.

Berkeley's idealism is different from the kind of idealism we find in Plato. Berkeley built up his theory on a Lockean foundation. Locke posits an external world which exists independently of perception, and consists of substances and primary qualities inhering in substances. The qualities of things which we get through sensation and reflection are all given separately. But we are unable to think these simple ideas as self-supported. Hence we are driven to enquire how these qualities are held together as qualities of the 'same' thing. Thus Locke asserts the existence of a substance in which primary qualities inhere; but we can know nothing of it. Substance is a support of qualities we know not what. It is a featureless stuff, an unknown. Berkeley repudiates the Lockean notion of an unknown and unknowable substratum. He argues that matter is nothing but a summation of qualities and that these qualities are mind-dependent. Berkeley's is the view that matter has no absolute independent reality. Matter cannot exist independently of mind;—be it finite or infinite. He maintained that our ideas or sensations of primary qualities as well as those of secondary qualities cannot be 'copies' of objects. According to him, they are all mental. Ideas can only resemble ideas, not material objects nor their qualities. We are therefore not warranted in assuming the existence of material bodies at all. In some quarters, Berkeley's famous dictum—*esse est percipi*—is considered to be a confusion between the act of perception and the object perceived. There is no denying that according to Berkeley reality is immaterial. It is, however, unfortunate that critics overlook the central point of Berkeleianism. What is uppermost in Berkeley's mind was the doctrine that 'sensible things' are inseparable, though distinguishable, from the perceiving mind.[1] By 'sensible things' or sense-contents are meant the things that are perceived *immediately* by the senses, such as a patch of colour, a rap of sound, and so on. Suppose in a contest I perceive a thing, say, a table. There I do not perceive any one thing but a colour, a particular edge or shape and a size. The

[1] Berkeley: *Principles of Human knowledge* § 4, 22.

being of a thing is not to be distinguished from the sum of its properties. If from a flower we abstract all that we can see, touch and smell, nothing is left. A flower is nothing but an aggregate of its qualities which can only exist as pure 'ideas' in some mind. Thus throughout our experience of the physical world we never apprehend any thing but sensible qualities and collections of sensible qualities. Berkeley's idealism is spiritualism and it is pluralistic in character. The universe is resolved into a society of Spirits and the so-called physical world is analysed into a collection of sensible qualities. The world is nothing but the sensuous medium through which the Divine Mind reveals itself to human spirits. Nothing is real except spirits and their ideas.

Leibniz develops a kind of idealism in his own way. He bases his philosophy, like Descartes and Spinoza, upon the notion of substance. He, however, differs from them in his approach to the problem of substance. The conception of substance is derived from the logical category of subject and predicate.[1] Some words can be either subjects or predicates. For example, I can say "the table is brown" and "brown is a colour." There are words, such as proper names, which can never be used as predicates, but only as subjects or as one of the terms of a relation. Such words are termed "substances." Substances persist through time unless they are destroyed by God's omnipotence. While for Descartes extension is the essence of matter, for Leibniz the essential attribute of substance is sentience or thought. Leibniz argues that since extension implies plurality it should belong to an aggregate of substance. He reduces the entire universe to a Commonwealth of monads each of whom is a subjective centre of force. According to Leibniz, reality is a graded series, beginning with monad and ending with God, the monad of monads. It is characteristic of the monads that they unfold their lives solely from within themselves; and these monads are to be conceived on the analogy of human souls.[2] Thus the world is through and through spiritual, its minutest particles as well as its highest beings are psychical in character.

It is interesting to note, in this connexion the antimaterialistic tendencies of Berkeley and Leibniz. Both Berkeley and Leibniz repudiate the commonsense notion of the material world, although they differ from each other in their approach to the problem of material existence. Berkeley makes an approach to his problem from the

[1] Russell: *A critical exposition of the Philosophy of Leibniz.*
[2] Leibniz: *Monadology.* § 7.

psychological standpoint, while Leibniz tackles the problem from the scientific point of view. For Berkeley, it is odd to assume that matter exists *unperceived*. For Leibniz, it is inconceivable that the essence of matter is extension which is a form of passivity, in view of the fact that matter itself is indicative of active force, particularly in attraction and repulsion. While for Berkeley, the passive, inert, extended and unthinkable matter is myth, for Leibniz it is an object of confused knowledge. Leibniz is indeed right in accepting as the primary datum of all thought the indubitable fact that the universe appears in centres of experience and activity such as we know in our own personality.

The empirical trend of thought beginning with Locke and the rationalistic trend of thought beginning with Descartes are, according to Kant, only half-truths. To the development of theory of knowledge both empiricism and rationalism has made their distinctive contributions. According to Kant, the objects of knowledge are a joint product of Sense-data which are independent of mind and of certain forms and relations which the mind contributes. Thus Kant effects a reconciliation between empiricism and rationalism. That Kant does justice to the claims of empiricism as well as rationalism is one of the reasons why his idealism is more convincing than that of his predecessors. Kant's idealism is usually known as transcendental idealism. His problem is not psychological but logical. The question to which he addresses himself is : What are the preconditions of knowledge ? What are the factors without which knowledge becomes impossible ? The answer that he gives is precisely this : the data or the manifold of sense that we receive through the forms of intuition are subsumed under the categories and finally referred to the synthetic unity of apperception. This is how knowledge is logically possible.

For Kant to know is to judge. An act of knowledge is an act of judgment. And judgment involves synthesis. This synthesis is three-fold. First, we have to run over the several points in the object and view then together. This is known as synthesis of apprehension in sense. Secondly, if we are to form a real unity out of these various points we must have to retain and reproduce the preceding sense-data and combine them in imagination with those which follow. For, if by the time I reach *C*, I forget *A* and *B*, already sensed when *A*, *B* and *C* are three aspects of the same thing, I cannot have any knowledge of the object. This act of mind is known as synthesis of re-

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production in imagination. Thirdly, I must have a name expressing a conception at hand, by which I recognise that the aggregation corresponds with a given rule. In order to be conscious of *A* ,*B* and *C* together I must be *aware* of them as constituting a unity, such as belongs to a single object. This is known as synthesis of recognition in concept.[1] For Kant Nature is not a chaotic mass of sense-data, but a world, a system, a whole ordered according to laws. We do not know Nature merely by seeing or touching, but in virtue of acts of judgment which affirm universal relations in which sense-data stand to one another.

Kant is an idealist; he believes that knowledge involves an act of synthesis by which mind constructs the object known by us. The value of Kant's idealism lies in the fact that he does justice to realism. The object is not really created by mind; nor is it a modification of mind. The object is only constructed out of the given data which are received through sensibility. According to Kant, understanding makes Nature but he does not, unlike Berkeley, assert that nothing but spirits and their ideas exist.

Kant's theory of experience, magnificent as it is, is not free from defects. Kant for his part makes a separation between things as known and things-in-themselves. Post-Kantian philosophers differ from Kant and build up their theories on the negative side of Kantianism.

Kant's notion of an unknown thing-in-itself is severely criticized by Hegel. Hegel brings out the fallacies of Kantianism and maintains that Reality cannot in any sense, be unknowable nor can it be featureless. According to Hegel, the ultimate Reality or the Absolute is Thought, subject or self. The Absolute is a concrete unity (as opposed to the abstract Unity of Kant's Transcendental Ego) which manifests itself in differences and eventually transcends the differences. It is a Spiritual Unity or the Unity of self-consciousness. In self-consciousness the self is both the subject that knows and the object that is known; the self as subject opposes itself to the self as object and transcends this opposition. Thus consciousness as such overreaches the division between itself and its object. In like manner the Absolute both constitutes the object of its knowledge by externalising itself in the worlds of Nature and of finite spirits and knows the objects and

[1] Kant's *Critique of Pure Reason* (N. K Smith's Edition), p. 83ff.

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" at the same time overreaches and idealises them taking away their externality to itself and reflecting their all into the unity of thought."[1] Thus the Absolute self, differentiated into the rich variety of the world of Nature and of limited spirits is no lifeless or abstract thought, but concrete self. Moreover, mind and matter are not two distinct realities; they are integral components of one process of self-revelation of the Absolute.

The plausibility of Hegel's view of Reality rests on the unexamined notion of organic unity. The magic expression " identity-in-difference " is the underlying idea which permeates the whole of Hegel's philosophy. Critics, however, have pointed out that " identity-in-difference " is not a solution, but a mere statement of the problem. In fact identity cannot be established except by negating difference. If difference continues to be as real as identity, we can at most get similarity and not true identity.

The idealism of Samkara affords an instructive comparison with that of Hegel. While according to Hegel, Reality is an inclusive unity, Samkara is all for an exclusive essence; Hegel's Absolute is a differentiated unity, whereas Samkara's Absolute is pure difference-less unity. According to Samkara, the ultimate Reality is pure consciousness. It is Existence-Consciousness-Bliss. It is the ultimate value. For Samkara, " Self," " Absolute," " Freedom," " Liberation " and " value " are all synonymous terms; Value and Reality mean the same thing. Whatever appears to be valuable in the empirical world is a projection of our spiritual nature into the object appraised.

If Reality is one undifferenced unity, a multiplicity cannot be evolved out of unity. Thus all difference and plurality are, from the ultimate standpoint, unreal. The world of names and forms is falsely superimposed on the Ultimate Reality. Samkara, however, distinguishes between the transcendental and the empirical level. So long as we are at the empirical level the world is real for us. It is only from the transcendental level that the world is looked upon as unreal. In regard to the empirical level, Samkara is a realist. He asserts that the duality between subject and object is an essential precondition for the possibility of knowledge.[2] His is an idealism which embraces a genuine form of realism.

1 Edward Caird: *Hegel.* p. 61,
2 *Brahma Sutras* II. 2.28. and Samkara's Bhasya thereon.

II

We thus find that the term " idealism " may be and in fact is used in three different senses. First, it may mean that nothing exists except spirit and its states. Secondly, it may stand for the doctrine of "ideaism ", *i.e.*, for the view that any thing thought about, is, for that very reason, an idea or a mental entity. Thirdly it may signify a metaphysic of ideals rather than of ideas.

Again the term " ideal " has different shades of meaning. It has been defined as " a conception of what, if attained, would fully satisfy ; of what is perfect of its kind, and, in consequence, is the pattern to be copied, and the standard by which actual achievement is to be judged".[1] Thus the ideal is always a pattern, or standard of excellence, perfection or supreme value. But one cannot say that an ideal is the same for different persons. An ideal may be viewed either as realizable or as unrealizable in its completeness. Whether an ideal can ever be realized in fact or not depends on the kind of ideal with which we are dealing. Thus the ideal of beauty may be found to be, at least, temporarily realized in this or that earthly form. But the ideal of morality appears to be ever receding and beyond the range of human attainment.

Turning to the philosophical meaning of the term " idea " we find that the meaning of this term has changed in different stages. For Plato ideas are forms or ' essences ' of things ; for the medieval thinkers ' ideas ' are patterns in God's mind of all created things. For Descartes, Locke and Berkeley and their followers ideas are whatever is apprehended by human mind. Let us look into this problem a little more closely. When the idealists like Berkeley say that ideas are " in " the mind what really do they mean ? Is it sought to be established that the objects which are ' outside ' the mind have a different *kind* of existence than that of ideas which are " in " the mind ? ' In ' and ' out ' are definitely spatial metaphors and as such can hardly be applied to mind. " Being in a mind " can only mean " being an object to a mind." As the neo-realists have pointed out, there is a serious confusion underlying the idealist position.[2] Let us call the idea or object of perception X. Now, if both X and the direct perception of X are in my mind, there would be no difference

[1] *Encyclopaedia of Religion and Ethics*, Vol. vii, p. 86ff.
[2] E. Moore : *Refutation of Idealism. Mind*, 1903 N. S. XII.

between the experience of seeing X and that of remembering X, for, in each case, X would be in my mind and in the same way ; the idealists have not suggested that a thing may be in some mind in more than one way. But the difference between an act of perception and an act of remembrance is palpable enough. Again, when I say that " X is experienced " the expression seems to suggest that X is a part of my experience or that X is in the mind which is experiencing. In what sense are these assertions made ? If X is in my mind in precisely the same sense in which the act of directly apprehending it belongs to my mind, then the relation of X to my act of apprehension will be the same as the relation of one direct apprehension to another. In other words, the relation of " blue " to my apprehension of it will be of the same kind as the relation of my apprehension of " blue " to my apprehension of " green ."

It follows from the above analysis that a distinction between the act of perception and the object perceived must be clearly maintained in order that knowledge may be possible. The idealists (especially of the Berkeleian School) have urged that the statement " X is in my mind " means that " X is an idea " which again means that X is *mental*, not in the sense of simply being apprehended by my mind, but in the sense of being a state or process of mind. This is a hasty conclusion which is hardly justified by the premises. The idealist is perhaps basing his contention upon some such unexamined assumption : Things in so far as they are physical must be outside mind, *i.e.*, beyond the reach of direct apprehension which is limited to mental states and processes only. All that the phrases " in mind " and " outside mind " may significantly mean is simply that when an object is apprehended it is ' in mind ' and when an object is not apprehended it is ' outside mind.' Thus the whole distinction turns out to be a distinction between known things and unknown things. Anything beyond that is unwarranted. What good reason is there to suppose that the human mind can never know a physical object, say, a table directly ? Can we not take a commonsense view of the whole thing and say that just as it is the *nature* of the Sun to emit rays, or that of a relation to relate, so it is the *nature* of knowledge to reveal objects ? As a matter of fact, knowledge does not create reality, but presupposes it. Berkeley makes a frantic effort to prove that things cannot cease to exist when we finite individuals cease to know them. He points out that God, the all-knower sustains all objects by eternally perceiving them. Berkeley however does not

develop this side of his philosophy and critics point out that God is abruptly introduced by Berkeley as a *Deus ex machina*. If knowledge has the same meaning in both the cases, the existence of a thing can no more depend on God's knowing it than on my knowing it.

It is clear from what has been said before that, if we accept idealism, we are not necessarily committed to the view that mind knows only what it creates or that mind can know ideas only and not physical objects. The reality of objects is not, in any sense, detrimental to the cause of idealism. Rather genuine idealism must not ignore the status and importance of objects in the scheme of reality. It is Green who seeks to adjust the claims of idealism and realism. Green makes an honest attempt to reconcile these two extreme viewpoints. He emphasised the point that the universe is not a creation of any finite mind. So it is absurd to think that the universe comes into being with the particular experience which I may happen to have of it. Yet it should be admitted that the universe has no meaning except within someone's consciousness. A universe which is not presented to our thought is only an unknowable thing-in-itself. The point is that the universe has no *meaning* when it is unrelated to consciousness. On analysis it is found that the universe exists only through the medium of our knowledge.

The various types of idealism that have been dealt with above bring up the pressing question. Is it possible to bring these different types of idealism under a comprehensive definition? The task seems to be an almost impossible one. Yet we may discern some common elements in the different types of idealism. These are: first, self is the ultimate principle of explanation; second, the status of self is superior to that of not-self.

Modern thought is tending towards logical positivism, a new-fangled theory championed by Russell, Wittgenstein, Carnap and others. Logical positivism gets rid of the " unmeaning " terms like idealism and realism and tries to reduce philosophical propositions to logico-mathematical formulae in order to make philosophical judgments as sure and certain as scientific judgments. It is argued that the realist-idealist controversy " can legitimately be regarded as a dispute concerning the analysis of existential propositions and so as involving a logical problem which....can be definitely solved. The question at issue between idealists and realists becomes fictitious when, as is often the case, it is given a metaphysical interpretation."[1]

[1] Ayer: *Language, Truth and Logic*, pp. 29-30.

In the face of such an attack one may pertinently ask : will idealism survive ? The answer to this question depends on what we mean by "idealism." If by " idealism " is meant the doctrine that anything thought about is thought and that only ideas and spirits are real ; if, in other words, " idealism " means mentalism, then the sooner do we discard this theory the better for us. If " idealism," on the other hand, means that there is a supreme value which indicates the core of the universe or that self is the basic principle of all explanation, then an idealistic world-view is not only necessary but inevitable.

NON-ARYAN TRAITS IN MANASA MANGALA LITERATURE

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IT has been said that the cult of Manasa is peculiar to Bengal. Manasa, the Snake-goddess, is a deity of the Bengali household. Her ministrants are Bengali housewives who do devoir to her in homely doggerels. Village poets have woven the strands of these rude verses into an inimitably magic texture of what is usually styled superb, though not sublime, poetry. The characters are all Bengali characters, and they have been drawn with a native adroitness uneducated by the sophistical canon of rhetoric or literary criticism. My treatment of the subject may have the savour of heresy.

Let me cite the instance of Behula. Hers is an ideal character of chasteness and wifely fidelity. In the days when the custom of the Suttee was prevalent in Bengal, for a wife to die on the funeral pyre of her husband was not an unusual sight. The adventure on which Behula embarked in getting back her husband was altogether novel. But it was no less tragic nor less arduous. It might have been distantly suggested by the famous quest of Savitri, who resolutely hung on the rear of Yama himself till ultimately she outwitted him, and forced him to give her a boon that revived her husband.

There is the classical example of Alcestis meekly giving herself up for her husband, offering her own years of life to extend those of her husband. This answers to the ideal of the Bengali wife who surrenders herself tamely to what she regards as the inexorable decree of Destiny. In Bengal wives, young or old, when widowed, live quietly in their houses, but Behula is determined to make an all-out effort to bring her husband back to life. She places the corpse of her husband on a raft (of plantain or other material) and floats down non-descript rivers. She has no fixed destination but has a fixed purpose. She would revive her husband by whatsoever devices chance may throw in her way. This outlandish adventure surprises her mother-in-law Sanaka.

সনকা কাঁদিয়া বলে আলো অভাগিনী।
এ তিন ভুবন মাঝে কোথাও না শুনি॥
বালিকা যুবতী বৃদ্ধা যার পতি মরে।
বিধবা হইয়া সেই থাকে নিজ ঘরে॥

She rejects the easier alternative of the usual peaceful life Bengali social custom enjoins the widow to lead. She displays a rare spirit of courage and venture. She sails on. She is not moved by the admonition of her mother-in-law. She is not touched by the entreaties of her brother and sister to return. The dreadful dangers of the unknown rivers and seas—the sharks and crocodiles—pictured to her do not shake her purpose. The poets who have described her voyage could not of course transcend their common education, their knowledge of geography, and their sense of decorum. Behula sails down rivers known to or imagined by them. The raft (*mandas*) gets weatherbeaten, and then splits, the corpse of Lakhindar swells, putrefies and emits intolerable stench. She clings on. She has to pass through cruel ordeals. Her beauty excites the lust of Goda, Apu Dom and Dhona Mona. The goddess Padma (Manasa) and her companion Neta try her. The latter assumes the form of a tiger or vulture, and threatens to eat the corpse. The raft arrives at the *ghat* of the washerwoman Neta. Behula washes the rotten corpse of its dissolving flesh, collects the ribs and bones, and carefully hides them away.[1] She reaches the sea, and is mysteriously transported to Kailasa (which is supposed to be a *ghat*). Neta now becomes friendly and advises her to dance before Siva or Bholanatha. According to another version she dances before Candika. She pleases them by her artistic skill. But that would not do. She has to dance in the Devasabha, or the assembly of the gods, Padma reluctantly comes to the hall and even assumes the role of the complainant. She is ultimately persuaded by Mahadeva to relent and grant life to Lakhindhar. But she extorts a promise from Behula that the latter would induce her father-in-law Chand to worship Padma. So the mighty goddess admits practically her own inability to do a thing which she trusts Behula can do. The gods do not show themselves much to their advantage in the Manasa literature. They exhibit a cruel heartlessness by asking the love-lorn and mourning Behula to dance before them. And even a poet (Kshamananda or Khemananda) could not resist the temptation of exploiting her and

[1] Is it the reminiscence of a practice like that of *harbora*—prevalent among some aborigines of Chotanagpur?

describing the several artifices of the ordinary danseuse or dancer (*nati*) of his time.

দেবতা সভায় গিয়া মৃদঙ্গ মন্দিরা লইয়া নৃত্য করে বেহুলা নাচনী।
যতেক দেবতা দেখি যেন নৃত্য করে শিখী গায় যেন কোকিলের ধ্বনি॥
ঘন ঘন তাল রাখে অঞ্চলে বয়ান ঢাকে হাসি হাসি বদন দেখায়।
... ...
আগুতে পাছুতে গিয়া নাচে ঘন পাক দিয়া চরণেতে বাজিছে ঘুঙ্গুর।
এক পাশে থাকি নেত দেখে নৃত্য অবিরত ভাল নাচে বেহুলা নাচনী।
মুখে মৃদু মৃদু হাসি ক্ষণে রহে উঠি বসি, হেন দেখি ইন্দ্রের নাচনী॥

It seems unnatural to us that a Bengali girl whose husband has just died in tragic circumstances would be in a mood to dance, even if she could to perfection, or that she should be made to dance by the heartless gods before them. Her free and brave spirit seems to be foreign. The spirit is not one of modesty, and it is not definitely so when, after she has been able to gain the life of her husband and brothers and starts homewards, she puts on the guise of a Domni, causes her husband to put on the guise of a Dom, accosts her parents and indulges in coarse jests and even has the brazen temerity to delude her mother-in-law, a demeanour utterly undignified and revolting to the Aryan sense.

I have wondered for a long time why this character should be so, and have not got the glimpse of a probable explanation. In the *Manasa-Mangala* of Bamsidasa we find that Padma (Manasa) is anxious to spread her glory and cult on earth. She is on the lookout for a suitable propagandizing machinery. She comes to Indra and requests that Usa and her husband should assume human incarnation and be born as Behula (or Vipula) and Lakhindra. In other versions we get a similar reference.

Reminiscences of ancient tradition have been preserved in the *Mahabharata* and *Puranas*. Usa is the daughter of Banasura. And Aniruddha is the grandson of Krishna. Dr. Banerji-Sastri says of her: "After the Arya-Asura-Dasa synthesis in the Madhyadesa she (Usa) resumes her historical character. She is even represented in human form as the daughter of Bana-Asura. The Harivamsa and Visnupurana see her only as a female proper name without any connexion with her prototype. But the name and lineage are not without significanace."[1]

[1] Jbors. XII. p. 515.

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Usas is a goddess of the Vedic hymns, but she is pre-Aryan. Macdonnell (*H. S. L.*, p. 103) says of her that "she is the only goddess with a real character," and this may well be said of Behula, for hers is the only living character in the entire Manasa-Mangala literature. She existed in India, like Vasini, before the advent of the Aryans. She was worshipped by the people, and had to be recognised by the Aryans. With the flux of time as the male element preponderates, she recedes, but with the weakening of that element she reappears. There are certain ideas which like the *durva* are irrepressible. They get excavated from the debris of ages and somehow come to the surface. But associations are forgotten and memory is lost. Let us point out some characteristics of this Usas and see what resemblances Behula has to her. Usas is described as an active woman (*R V*.i. 113). Behula is active too. With Usas is mentioned in the Rig. Veda Nritu —the goddess of Dancing. Usas is compared to a dancer. "She puts on splendid garments like a dancer, and reveals her bosom to the mortal" (Winternitz—*Hil*, Vol. I, p. 91). Nritu in the eyes of the Vedic Arya is a Hetaira. "A polygamous and patriarchal Vedic Arya could hardly see a female dancer in any other light. But Nritu is associated with Usas. So Pischel and Geldner have to regard even Usas the goddess of Dawn as the characteristic Hetaira." Jolly points out many more passages in support of this curious character of Usas. In fact both Nritu and Usas, the goddesses of Dancing and Dawn, are pre-Aryan deities when the Vedic Arya had to accept but under protest, Nritu was perhaps the representative of a matriarchal and polyandrous society and as such was easily confused for a mere courtesan."[1] It will be seen that Behula has the traits of Usas. Here also do we find an association between Behula and Neta, who is probably the distant descendant of Nritu. There is also a suggestion in the Manasa Kavyas that Neta herself was a dancer. She is not unfriendly to Behula. She is a washerwoman. In Bengal with the decadence of Buddhism and the corruption defiling the Mahayana system grew up the mysteries of the Sahaja-yana and the Sahaja-cult. A moral decadence had set in throughout Bengal and Behar and northern India. The Sanskrit literature of the period such as the *Malatimadhava, Karpura-manjari, Viddha salabhanjika* and other works of the 10th-12th centuries show the depravity of Tantrikism. The Tathagata-Guhya samaja—a Buddhistic Tantrik work reveals dis-

[1] Jbors. XII, p. 519.

gusting dogmas and practices. A washerwoman was used as the medium for the attainment of *siddhi* and spiritual bliss.

There are certain passages in connection with the *padas* of Chandidasa which connect him with Nitya, Vasuti and Sahaja Cult *viz.*

নিত্যের আদেশে বাশুলী চলিল সহজ জানাবার তরে

There is a goddess Nitya in the village of Salatora in Ps. Gangajalaghati, Dist. Bankura. Sj. Basantaranjan Ray says in his editorial remarks to Srikrishana-Kirtana (p. ৷৶০).

"ইনি কোন বৌদ্ধ দেবী হইবেন।...তন্ত্রসারে পাওয়া যায় নিত্যার ললাটে অর্দ্ধ-চন্দ্র, ইনি অরুণবর্ণা, দেবগণ ইহার বন্দনা করিয়া থাকেন, ইঁহার চারি হস্তে পদ্ম, পাশ, অঙ্কুশ ও নরকপাল; ইঁহার অঙ্গরাগ, বস্ত্র ও আভরণ রক্তবর্ণ, ইনি ত্রিনেত্রা ও মদবিহ্বলা। মতান্তরে ইঁহাকে মনসার প্রতিমূর্ত্তি বলা হয়। নিত্যা দেবীর যে কয়টী সহচরী বা ডাকিনী ছিল, তাহার মধ্যে বাশুলীনামা দ্বিজকন্যা প্রধানা ছিলেন।"

Badu Chandidasa, the poet of Srikrishna-Kirtana, had nothing to do with Sahaja-dharma. Later Chandidasas might have. Badu Chandidasa worshipped the goddess Vasali. She might be the replica of the Buddhist goddess Vagisvari. But the goddess Nitya was "a living goddess" at one time and regarded as the goddess Manasa in Bankura. She was not averse to animal sacrifice.

In the earliest work of Manasa-mangala, *viz.*, of Kana Haridatta (*circa* end of 11th and beginning of 12th century A.C.). he begins thus ;

নেতা বলে বিষহরি এথা রহিয়া কিবা করি
মর্ত্ত্যভুবনে চল যাই।
মর্ত্ত্যভুবনে যাইয়া ছাগ মহিষ বলি খাইয়া
সেবকেরে বর দিতে চাই।
নেতার সঙ্গতি করি মাও লামে বিষহরি
হাসে পদ্মা রচনা দেখিয়া॥

Usas is associated with agriculture, she is the presiding deity of the agricultural people. She has striking resemblances to Isis, the Egyptian goddess. They have of course developed independent traits in their different regions, and there are differences. The resemblances may get submerged, but upheavals occur. Behula goes out in the raft which reaches heaven. The boat of Isis reaches paradise. Behula sails to revive her husband. Isis goes out in quest of Osiris—her brother and husband. He is dismembered and thrown into the Nile. Isis collects the fragments of his body and restores them to life. Is the Bhasan

of Behula a faint echo of this quest? Or is it a distant version of the progress of the Dead, such as is mentioned in the Egyptian Book of the Dead? [1]

The Isis-Osiris legend has a striking parallel to the Sumerian legend of Ashtar-Tammuz. Connected with the return of seasons, vegeterian and agriculture. In some parts of Bengal the Visahari songs are sung during the sowing season and are associated with agriculture.

The Sumerian legend spreads apace to Babylonia, Assyria, India.

Hall suggests the connection between the Dravidians and the Sumerians. If it be so, the Ishtar legend of Sumeria may very well have come to India. It is now agreed among Scholars that there is an undisputed affinity between the civilization of the Indus Valley and that of Sumeria. Some scholars connect the authors of this civilazation with the Dravidians. Rev. Heras reads the Mohenjodaro scripts and thinks the language to be Dravidian. No wonder that the the cult of the Mother-goddess has spread over the whole of India. At any rate there are definite non-Aryan reminiscences in the Manasa-mangal literature.

[1] Paul Branton—*A Search in Egypt*, p. 161 : " Nearby floated her (*i.e.* of Isis) sacred boat...while the friendly waters and obedient winds were ready to bear it away to those paradisaical realms which are the habitats of Gods, Goddesses and such humans as the deities descend to bliss."

TAGORE AS A CRITIC OF SHAKESPEARE

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IN an essay in *Pracheen Sahitya* Tagore offers a splendid interpretation of Goethe's famous eulogy of Kalidasa's *Abhijnana-Shakuntalam*, and compares it with *The Tempest*. Lytton Strachey (in *Books and Characters*) challenges the orthodox verdict that *The Tempest* is a profound and sublime sequel to Shakespeare's 'tragic' period. Tagore's approach is, however, different. As his essay deals mainly with the Sanskrit play, his remarks on Shakespeare are rather fragmentary, and, therefore, require elaboration and explanation. Tagore notes the striking similarity between the two plays, but he also points out that they differ significantly in spirit and poetic philosophy. He concludes that *The Tempest* is a much inferior work, and that no Shakespearean play can equal *Abhijnana-Shakuntalam* in depth, restraint and philosophy of life.

The Tempest, as the title signifies, deals with the tempest of human life. Oppression, tyranny, torture, treachery and struggle for power —these are its materials. It is a play of conflict rather than any genuine reconciliation, for the element of evil is neither totally removed nor spiritually resolved. The conflict is between man and man, between man and nature, and here is a calculated display of power rather than any moral persuasion or conquest. This power has no moral source or sanction; it is black magic. The banished Prospero becomes the lord of the island and commands Ariel and Caliban who are unwilling to serve him. Ariel yearns for freedom, and is promptly and severely rebuked by his master who calls him a "malignant thing" for all his service. Prospero finds it difficult to manage Caliban and punishes him particularly because of his brutal attempts on Miranda :

> *"I'll rack thee with old cramps,*
> *Fill all thy bones with aches, make thee roar"*

But terror and torture cannot subdue Caliban who becomes desperately malicious and plots against Prospero when he gets an opportunity. The evil remains.

Prospero wants revenge, and by magic he brings his enemies under his control. But as they reach the island they start a conspiracy among themselves, and it serves no dramatic purpose. Prospero's triumph is physical; it never attains the height of true spiritual conversion. He is proud of his power and is eager to display it. He forgives only when he has had full taste of power, and this power is not derived from his personality, but from magic. Our sense of spiritual values demands that sin and evil should be conquered by truth and love, beauty and good, not by violence and magic. *The Tempest* is called a Christian play for its stress on service and forgiveness. But what we find in the play is unwilling service and forgiveness based on the power of magic.

Nature plays an important part in *The Tempest*. There are Ariel (*Air*) and Caliban (*Earth*), and there is the strange, beautiful island :

The fresh springs, brine-pits, barren place and fertile

I prithee, let me bring thee where crabs grow ;
And I with my long nails will dig thee pig-nuts ;
Show thee a jay's nest, and instruct thee how
To snare thee a nimble marmoset ;

Be not afear'd ; the isle is full of noises,
Sounds, and sweet airs, that give delight and hurt not.

But we never find any spiritual intimacy between man and nature, which is one of the loveliest things in Kalidasa's play. There is something hard and cold in both Prospero and Miranda ; it is their lack of feeling towards their island environments, a spiritual deficiency which keeps them aliens inspite of their long residence. Prospero, therefore, has no moral right to rule, and as he and his daughter leave the place without regret, the island also evidently breathes a sigh of relief. The island setting is decorative ; it is a picturesque background, perhaps essential to the plot, but it has no connection with the characters. To Shakespeare the significance and possibilities of the relation between man and nature were not revealed.

Miranda is simple and innocent, but she is placed in unusual circumstances. Her virtues are, therefore, more circumstantial than natural. Her innocence is ignorance, lack of experience, lack of contact with society. She has never faced life and its trial ; she is

in an unreal nonage. The character of Miranda is not consistent. She is far away from human society, but Prospero says :

> *Have I, thy schoolmaster, made thee more profit*
> *Than other princesses' can, that have more time*
> *For vainer hours, and tutors not so careful.*

And such is the success of Prospero that when Ferdinand appears Miranda asks : " *What is't ? a spirit ?*" Prospero, the proud tutor, explains ; " *No wench ; it eats, and sleeps.*" And yet in course of three hours this " wench " falls in love, announces her intention to marry Ferdinand, and then quietly plays at chess—" *Sweet lord,*" she says, " *you play me false.*" In the presence of this innocent maiden who calls the young man " a spirit " Prospero instructs Ferdinand not to " break her virgin-knot " before marriage.

Consider another inconsistency. By magic Prospero brings his enemies under his control. But why didn't he exercise his power when he was banished and lay helpless in a " rotten boat ?" Perhaps he learnt his magic later ? But by magic he rescued Ariel from a tree and punished Caliban when he reached the island. For twelve years he lived in that place and yet did not take his revenge. Magic is the most important element in the plot ; it makes Prospero the *deus ex machina* of the play. And this inconsistency weakens the plot, just as the use of magic makes it rather unreal and affects the moral value of the entire pattern.

Consider the buffoonery of the Trinculo-Stephano-Caliban episode ; it does not befit a serious play. There is more serious vulgarity elsewhere. It is an unnecessary emphasis on Caliban's lecherous attempts on Miranda. Notice the talk between Prospero and Caliban—a talk that seriously affects the dignity of the master. Here is an example :

> PROSPERO : *....thou didst seek to violate*
> *The honour of my child.*
>
> CALIBAN : *O ho, O ho : would't had been done !*
> *Thou didst prevent me ; I had peopled else*
> *This isle with Calibans.*

This note of vulgarity in connection with virginity and defloration appears in many plays of Shakespeare.

Prof. Grierson calls *The Tempest* the last play of a Greek trilogy ; he might more appropriately call each of the last plays of Shakespeare even a compressed trilogy, for in these plays, according to Prof. Tillyard,

there is a tragic pattern with a happy and profound ending. But profoundness is particularly lacking in *The Tempest*. *In Cymbeline* and *Winter's Tale* there are sorrows and sufferings which, inspite of gross improbabilities, add dignity to the plays. But in *The Tempest* there is no tragic pattern because there is sorrow only in recollection. The conspiracies of the different groups are essentially unreal, for Prospero's magic controls every event and every character. The magic is a dramatic device, and the reconciliation is a stage necessity.

As Prof. Thorndike points out, Shakespeare followed the fashion which had been started by Beaumont and Fletcher. The Elizabethans had a journalistic flair, and Shakespeare eagerly utilised the contemporary adventure concerning Bermudas in the form of a tragi-comedy or dramatic romance, and the result is *The Tempest*. *The Tempest* is a fairy fancy, more real than Lyly's *Endymion*; it is a good entertainment and has snatches of the purest poetry combined with occasionally noble ideas. But the planes of reality and fancy are never integrated into a single unity of impression. Every play must deal with a complete pattern of life, but in the plays of Shakespeare the pattern is very often disturbed—the problems and inconsistencies are sometimes symptoms of this disturbance—because the dramatist fails to produce the unity of a synthetic impression. The entertainer is at odds with the thinker, the intellect is at variance with emotion, and poetry remains fragmentary because of its failure to grasp and transmute philosophy. *The Tempest* is neither profound nor sublime.

The profoundness or sublimity of *Abhijnana-Shakuntalam* is the legacy of India's ancient philosophy; it is inspired by the serene meditation of countless sages, the mature projection of an entire civilisation that had developed through great historical forces and experiences, and had emphasised the spiritual element in man. Goethe's eulogy is not an idle remark, for the literature of Kalidasa is instinct with a refinement and culture beyond the barbaric imagination of the Elizabethans. The ' catharsis ' of the Sanskrit drama does not lie in pity and fear, but in the grand harmony of reconciliation. There is chastening through sorrows and sufferings in course of dramatic action, but there is no unhappy ending, for art in its final impression must transcend all bitterness.

The Elizabethans were lawless in life and literature. The new Patriotism and the Renaissance intoxicated them, made them conscious of their power and possibilities, but failed to give

them a synthesis of spiritual, social and aesthetic values. They saw the sudden dawn of a new era, the vista of a new civilisation. But profoundness or sublimity is not the result of the restless activity of a reckless generation ; it is a slow, steady, patient achievement. The Elizabethans did not find it in their age, nor could they produce it in their literature.

THE MOVING FINGER

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OMAR KHAYYAM has remained an untiring inspiration to many of us who want to make the most of life, perhaps in the fashion of the Chinese only. I say " in the fashion of the Chinese only " because to intelligent minds Omar Khayyam has supplied a well of wisdom and inspiration to live on this earth, surrounded by melancholy, a rational life while enjoying things of the living present to the utmost. To them, these alert and observing minds, Omar Khayyam is not a mere indulger in the excesses of wine. Lin Yutang has presented the Chinese ideal in his book entitled " My Country and My People." He writes :

" The Chinese humanists believe they have found the true end of life and are conscious of it. For the Chinese the end of life lies not in life after death, for the idea that we live in order to die, as taught by Christianity, is incomprehensible : nor in Nirvana, for that is too metaphysical : nor in the satisfaction of accomplishment for that is too vainglorious : nor yet in progress for progress's sake, for that is meaningless. The true end, the Chinese have decided in a singularly clear manner, lies in the enjoyment of a simple life, especially the family life and in harmonious social relationships."

This ideal of life is quite simple : it simply wants all of us to live in the living present, without least devotion to a life in future. All this amounts to a life of happiness—but remember in a simple fashion to the Chinese. Omar Khayyam has just succeeded in deleting " simple " in the above context. Deletion of " simple " gives us a view of life as presented by Omar Khayyam in his famous *Rubaiyat.* The intelligent and alert minds have just to delete " some excesses " recommended by Omar Khayyam to have an ideal view of life, a life full of joys and possibilities. Omar has sung :

' You know, my Friends, how long since in my House
For a new Marriage I did make Carouse :
Divorced old barren Reason from my Bed,
And took the Daughter of the Vine to Spouse.'

In these lines of supreme emotion one might see a madness for a life of passion minus all reason, a life that might make us incapable of thought and sense, for ever consigning us to flames of blind experiences, culminating in our utter ruin and degradation. But this is too much and it is like reading passion in a serious effort for the sake of leading a life of passion and rationality, the only and the genuine combination which can make us what we are, truly human and beautiful as created by God in all His Wisdom. In these lines Omar has shown his grasp of reality. Life governed by mere reason is cold and not life. We must have emotion, the mainspring of action. Without it there is no action, literally no life. Omar is all for action. But he is never blind. He knows life to be a tale of sadness, signifying nothing and told by an idiot. His effort is to get maximum benefit from life. And so he proclaims immense possibilities of life. And yet he never forgets Fate, with its *moving finger*, signifying something eternal, ineffaceable and determined. He has said :

> The Moving Finger writes and, having writ,
> Moves on : nor all thy piety and wit
> Shall lure it back to cancel half a line,
> Nor all thy tears wash out a word of it.

An idea of overwhelming Fate against man ! Man has his Destiny, and he has to be afraid of it. Man is doing some work and there is his Destiny to pronounce its *sentence*. And there is no escape from this sentence. Man must be alert ; he must do the needful and he must await the inevitable. But that does not mean he should cease working. On the other hand I am definite in my mind that Omar Khayyam is just inculcating this life of action on us. He is a philosopher of work, and not of wine merely. He has thoughts too deep for expression. It is rarely given to an intelligent mind to grasp his meaning. And so there is a lot of confusion about his contribution to humanity.

Prof. V. N. Bhushan of Bhaven's College, Bombay, has done well in entitling his anthology of critical essays. " The Moving Finger " is a recent publication, undertaken by the Padma Publishers of Bombay. Prof. Bhushan is a scholar and student of fame. His poems in English and critical essays have given him a place of his own amongst Indians writing in English. I have little doubts of his devotion to the cause of literature. He is capable of taking infinite pains. He has already

published two anthologies : " The Peacock Lute " and " The Moving Finger," collections of poems and critical essays respectively. He is planning to bring out other anthologies, anthologies of short stories and one-act plays by Indian writers. May God grant him strength to continue this work of the revelation of beauty in literature produced by Indians in English, a tongue not their own.

This title is apt and indicative of the nature of criticism. The critic of literature is like a " moving finger " of Omar Khayyam, which having writ moves on. There is no going back, and no escape. The critic has to perform his duty. Who can think of taking him away from his devotion to truth and beauty ? His task is a real task, not at all inferior to the task or the pleasure of creation. There is a task of creation : but there is pleasure in it if it is well done, if it is like the moving finger, unassailable and determined. Similarly there is the task of a critic : but this task is made a pleasure when the critic is real and is genuinely interested in the beauty and interpretation of it in literature. Richard Garnett has beautifully observed that " as the existence of a great river in a civilised country involves that of dykes, and quays, and bridges, so the existence of a great literature implies the ministrations of literary officials engaged in winnowing the bad from the good, and helping the latter to permanence." This is the task of a critic, and also the task of an anthologist who has to be a true critic, not inferior to a true creator in literature. A good critic you can make if you are a good creator and then this ministration with a great literature is possible of which Richard Garnett is speaking. Prof. Bhushan is entitled to this place of a critic, and he can be trusted to winnow the bad from the good in this unceasing stream of Indo-English literature and helping the latter to permanence. His introduction " The Light From Heaven " is quite good and quite intelligently written. He has observed :

" A good critic, then, ennobles his profession, enriches the field of his work, and renders inestimable service both to literature and life. The critic owes his first allegiance to the creative artist—inasmuch as it is his foremost function to reveal the hidden significance and the intrinsic value in the artist and his work. And the next duty of the critic is to help the uninitiated and uninspired to grasp correctly the significance and value he has discovered. In doing this the critic indirectly moulds the tastes of those who rely upon him and gives direction to their uncultivated understanding and their indiscriminate appreciation."

Good words indeed to indicate the functions of a critic. Perhaps it would be better to refer to the function, instead of functions, of the critic. To my mind the critic has one duty, and that is to the creative artist himself. And this implies much.

If a critic is able to make a near approach to the mind of a creative artist he is in a position to indicate his work and his contribution to life. I say "to life" because a real valuation of writer's work implies life itself, life that surrounds the writer. And as such what he writes is of immediate meaning to people in the world. And if a critic is able to indicate this he has seen life with the writer and has also seen life by himself; for at no moment will it be given to him to forget his own personality. So a critic's work or valuation is a double feast: we see the writer and the critic both. Indeed, we see life itself. This amounts to a comprehensive duty, duty to the creative artist, the world and himself. And if one is true to oneself one has really produced something perennial in significance and pleasure. This is the task of a critic. And so he has one task only, and that is to the creative artist or to himself, both in this context the same, in fact, one in the many, the essence of things we cherish the most. And so Prof. Bhushan is right when he sees the critic becoming the ally of the artist, not his shadow or parasite. I might state that the critic starts as a shadow or a parasite but he ends as a creative genius. A critic, to my mind, is a philosopher, a spectator of all time and of all existence. He is not a mere parasite. He is a creator who has seen enough of the world, enough that has been written by creative artists. He has qualities of head and heart, not inferior to qualities possessed by an artist himself. He has vision, experience, images, dreams, expression and what not that is possessed by an artist himself. The only thing is that he starts as a parasite because he must have something to fasten upon. But the moment he is in his work, he has lost all *dependableness*. He is his own maker, his own inspiration and he has something to communicate, something which will help coming generations to appreciation of beauty and truth in literature, indeed, beauty and truth in life itself: after all literature is life and nothing away from it. The critic is aptly a *moving finger*. The creative artist has to be afraid of him and has to work well lest he should be condemned for ever, lest he should be described as having nothing to communicate, nothing for the hungry generations in need of his light and illumination. But remember a critic is a being of sympathy which Fate is not. With sympathy he has combined under-

standing. And the result is this stream of *freshening* beauty and truth, things that we cherish the most, things that alone will give us life.

Prof. Bhushan has tried to be representative in his selection. He has as many as seventeen Indian critics to help him to give a *certain* view of Indo-English criticism. Mention must be made of the brilliant contributions of Sri Aurobindo (Poets Of The Dawn), M. M. Bhattacherjee (*Eclecticism in Spenser*), V. N. Bhushan (*A Possible Poetic Retort*), Syed Mehdi Imam (*On The Poetry Of The Individual*), A. Jha (*Kipling as Poet*), C. N. Menon (*The Tragic Trait*), and Rabindranath Tagore (*The Religion Of An Artist*). But one thing is clear. Our criticism has been the product of teachers of English in colleges or in universities. And it is more or less academic in nature, brilliant in scholarship but lacking in originality. If I were to describe these efforts I will certainly think of our criticism as *derivative* in nature. This is a definite limitation. Only here and there we have such original criticism, coming very near real and perennial art as in the cases of Aurobindo and Rabindranath Tagore. I have no hesitation in stating that these masters of craft of criticism have produced something which generations cannot devour and set aside. They have communicated a wealth of thought and wit (in the sense of real wisdom) in an immense measure. Who can gauge the beauty and thought in the words of Sri Aurobindo? We have both in plenty and we will have to spend our whole life-time to seize an approach to it. His words are bathed in complexities of thought and inspiration. One cannot follow what he says easily. One will have to be infinitely alert of mind and imagination to understand him. This does not hold good in the case of Rabindranath Tagore. He is a master who teaches his students well and gives them an unending inspiration. I must reproduce his own words to describe him. What he says with reference to a real teacher describes him aptly. He has written :

" A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his subject, who has no living traffic with his knowledge, but merely repeats his lessons to his students, can only load their minds : he cannot quicken them. Truth not only must inform but also inspire. If the inspiration dies out, and the information only accumulates, then truth loses its infinity. The greater part of our learning in the schools

has been wasted because, for most of our teachers, their subjects are like dead specimens of once living things."

Rabindranath Tagore and Sri Aurobindo are deep philosophers. But it is difficult to understand Aurobindo. He seems to talk above our heads. Tagore, on the other hand, unites instruction with pleasure and does his teaching so effectively and so immensely. Similarly as critics these great minds are genuine philosophers. Tagore as a critic is certainly more effective because he can, and, in fact, he does, instruct us delightfully. He writes :

" No poet should borrow his medium readymade from some shop of orthodox respectability. He should not only have his own seeds but prepare his own soil. Each poet has his own distinct medium of language—not because the whole language is of his own make, but because his individual use of it having life's magic touch, transforms it into a special vehicle of his own creation."

Clear and vivid words indicating the individuality an aritist possesses and which he has to communicate in his own fashion and in his own special way, transmuting the very words he uses and thus producing the impression of something new and perennial, as his own contribution, something which he caught in his share of rain and sunshine in the world ! I might say Tagore is severely concrete in his expression here. And that is all very admirable and grand.

Prof. Bhushan has taken infinite pains in supplying a long and informative Bibliography. His introductory notes to these critics are brief, informative and rather flattering. Sympathy and learning Prof. Bhushan has in abundance. But he has to learn some curbing of his enthusiasm, which an average mind might regard as cheap praise, not fully critical and intelligent due to some brilliant *intellects*. Nevertheless, one must remain indebted to him for this intellectual feast, which is bound to point to the contribution of Indians in the sphere of literary criticism. It might (I mean this effort of Prof. Bhushan) result in organising our recent literature, which still remains " an amorphous mass." In his first introduction (And Having Writ) he has rightly remarked :

" The main aim with which *The Moving Finger* has been ' scaffolded ' is to bring into prominent light some of the substantial contributions that our writers have made to English literary criticism in particular and to aesthetics in general."

Round the World

Royalty in Europe—

The celebration of the 91st birthday of King Gustav supplies the occasion for some observations on monarchy. Time was not distant when people could hardly imagine a country without a king at its head. When the thirteen colonies in America broke away from Britain and federated themselves into a republic, there were many in Europe who could not visualise it as such. It is on record that actually some of them addressed George Washington as His Majesty the President. Even those who, knew that a republican form of government was not unknown to history and experience, regarded it as inferior to the monarchical system. A state without a hereditary king to control or at least to influence its government was supposed to occupy an inferior position in the comity of nations. It could be represented abroad not by a diplomat of the highest order but only by one of the secondary rank. For governmental stability at home and for prestige abroad it was thought necessary that a king should preside over the destiny of a country.

The nineteenth century continued to be the age of monarchy. But kingship had already received hard blows by the establishment of the United States, by the regicide in France, by the revolutions of 1830 and 1848 and lastly by what took place at Sedan. Third republic in France was not a deliberate choice. But the very fact that France continued to remain without a king at her head stimulated republican ideas and strengthened republican traditions in the world. It should also be remembered that though English monarchy was a bulwark against republicanism, England was increasingly becoming a crowned republic. The opposition to the monarchical system created by prolonged mourning of Queen Victoria was of course sloughed off when she returned to her normal duties. But there was no gainsaying the fact that these duties were every day becoming more social than governmental. The old Queen of course stuck tenaciously to the few political prerogatives which the monarch was known still to possess. It was, however, written on the wall that her successors would practically become ciphers in the conduct of public administration of their country. In fact all thinking people were convinced that if monarchy was to survive, it could do so only as an ornament of the state and not as one of its vital organs.

This was proved by the first world war, which swept away absolute or semi-absolute monarchies in all countries of Europe. The imperial and princely houses in Germany were thrown overboard. The house of Romanov was destroyed along with its important members. The Haps-

burghs were similarly turned out of Austria. In Italy, in Scandinavian countries, in Belgium, in Holland and in countries of the Near East, however, monarchy survived in one form or another. The second world war and its aftermath laid violent hands upon some of these monarchies which had survived the first. Italy was persuaded to bid adieu to the Sardinian monarchy under whose auspices it was unified and became great but with whose approval again it was thrown into the arms of fascism. Bulgaria and Rumania had similarly to bid farewell to their monarchies which were regarded as unsuitable to the new system installed there. Belgium is still hesitating as to what she should do with her king whose part during the war it may be difficult to assess correctly. In Holland Queen Wilhelmina has saved her dynasty by flying to Britain as her country was taken possession of by the Nazis. In England monarchy survives though it has been required to shed the title of Emperor of India which was given to it by Disraeli.

It also survives in the Scandinavian countries of Denmark, Norway and Sweden. Monarchs in these countries have little glamour but considerable prestige. Their way of life is democratic; they are close to their people. Who ever heard that a Queen drives her own car? Our ideas about the movement of kings and queens are so different from this democratic practice. But the other day an agency flashed the news that while driving her car in inclement weather the Queen of Denmark met with an accident and had to be treated in a hospital. In Sweden King Gustav V's ninety-first birth day was celebrated recently throughout the country. His motto is " with the people in the service of my country." He believes that the strength of the monarchy consists not in pomp and pageantry but in quietly serving the country and the people. So much in fact he sets store by simplicity of living that he cut all ceremony at his coronation. Frederick the Great once enunciated the principle that the King was the first servant of the State. The Kings of the Scandinavian countries are acting up to that principle. That is the way of survival in an age which is so suspicious of crowned heads.

Prospects of United Ireland—

The Treaty which the leaders of the Irish Dail Eriean were constrained to sign in December, 1921, with the representatives of the British Cabinet led to the separation of the six northern counties from the rest of Ireland. Since this division Ulster has remained not only an integral part of the British empire but under the final authority of the Parliament at Westminster, while the residue of Ireland enjoys a status of its own which, though independent, it is hard to define. For some years, of course, partition was taken lying down in the south. But the difficulties it created were not overlooked and as de Valera came to power he emphasised the need of reunion of the separated counties with Eire. He had harped on this theme

for sixteen years but so far the move has not been successful. On the other hand the neutrality which Eire maintained during the last War with, of course, the cordial approval of all parties further stiffened opposition to the movement for reunion in Britain. The loss of naval bases in Eire were a great handicap to the British Government in the fight against fascism. The cooperation of Ulster was, however, of great service. Now this cooperation could not be endangered by fresh concession to the statesmen of Eire. Besides, the northern protestants were unwilling to change their status. American opinion which had helped so much in furthering the Irish nationalist movement during the last century and later strengthened enormously the hands of the Sinn Feiners was antagonised by neutrality during the last War in which the U.S.A. took such a prominent part. But recently there appears to be a change in the attitude of the American public —a change largely brought about by De Valera's tour through the States. De Valera himself is now out of the Government but his political opponents who have formed the ministry and are in a majority in the Dail see eye to eye with him in respect of partition. New war clouds are now in the horizon. The Western Union which has been formed to combat communist onslaughts requires reinforcement by Irish cooperation. But the Premier, Costello, and the Foreign Minister, McBride, are both insisting on reunion before they assure this cooperation. Let us see what comes out of this.

Civil Service Recruitment in Britain—

Sometime ago the First Civil Service Commissioner of Britain deplored in a public statement the " lack of personality and intelligence in the candidates " for administrative posts in the Civil Service and the Foreign Service. This observation has provoked criticism from quarters which may not be so authoritative but which may have proper information all the same. Some of the candidates who should not ordinarily be judges of their own merit have also adduced information and facts which should be considered carefully in assessing the situation. One such candidate writes in the Spectator : " I know of six candidates, myself included, who were rejected at various stages of the examination. Of these six, one had obtained a double first in Tripos examinations at Cambridge, three had gained first classes in preliminary examinations or parts of the Tripos, two had been awarded good second classes. All six were exhibitioners or scholars of their colleges ; all six had held commissions in combatant branches of the Services and had adequate service records. Now Cambridge colleges may be at fault in their choice of scholars and exhibitioners, but first and good second classes are not awarded to idiots. Nor were the Services in the habit of granting responsibility for men's lives and expensive Government stores to men incapable of leading or making decisions. When facts such as these are considered one is forced to wonder whether the Civil Service Commissioners are not inclined to place too much reliance on a comparatively

new and untried method of selection, and whether *ex-cathedra* statements as to candidates' intelligence or personality are founded on any suitable evidence." The writer is evidently referring to the new psychological test which has of late found increasing favour with the authorities in more countries than one in the selection of personnel. We should bear in mind the warning.

American Recognition of Israel and New American Ambassador to India—

The New Statesman and Nation of May 22 has some interesting observations to make regarding the recognition of the State of Israel by the U.S.A. on the morrow of the declaration of its birth. First of all this recognition was a stab in the back of the British Foreign Secretary who was counting upon British policy being triumphant in Palestine. With the withdrawal of the British administration and forces, the Arabs with the help of the British munitions and British officers lent to them would have plain sailing in Palestine. But the sudden recognition of the state of Israel by the United States and more still the friendliness which was behind this recognition were unexpected. This was the second instance of an important American step being taken without prior consultation with the British Foreign Office. General Bedell Smith had made his peace overture to the Kremlin without giving any inkling about the matter to the British Ambassador at Moscow. Mr. Bevin's wounded pride was, however, assuaged on the occasion by the clever statement that if he was in the dark about this overture, the State Department at Washington was equally so. No such explanation could be offered regarding the recognition of Israel. This was a swift action taken by President Truman himself.

The fact is with regard to Zionism President Truman and the State Department had been at loggerheads ever since he stepped into the White House in 1945. The Middle East Division in the State Department was fanatically pro-Arab under the inspiration and leadership of its chief, Loy Henderson, while President Truman was both for sentimental and electoral reasons rather pro-Zionist. The tangle thus created was broken by Truman announcing over the head of the State Department the recognition of Israel. In other words this action on the part of the President amounted to throwing overboard not only Bevin but Henderson as well. Bevin was naturally chagrined that at the moment he was looking forward to the complete success of his policy in Palestine, President Truman "dashed the cup from his lips." No wonder that "his contempt for the President for this performance is at least as strong as his dislike of the American Zionist." But what about Loy Henderson? Fanatically pro-Arab, he found his position untenable in the State Department when his policy was so violently overturned. A career diplomat he could not of course resign the service either. But a vacancy in the office of the American Ambassador at New Delhi was created by the transfer of Dr. Grady

to Athens and now Loy Henderson has taken the oath as a preliminary to his air journey to India. Will the Arabs in Hyderabad rejoice?

Prisoners of War and the Geneva Convention—

The same journal has the following from a correspondent: "There are said to be between 5,000 and 5,800 German prisoners still in the Middle East. Keeping these men on what is really forced labour—their earnings are tiny—so long after the end of hostilities, is not in the letter a contravention of the Geneva Convention, about which we made, rightly, a fuss whenever our enemies broke it during the war. It is technically just legal because no peace treaty has been signed with Germany, thanks to disagreement between the victors. We are within our rights in holding on to them in armistice conditions, even if these look like going on indefinitely. But it is entirely against the spirit of the Convention, and against the feeling of every intelligent and sensitive British person I spoke to out there, all of whom dislike, as wholly irrelevant, the argument of the other sort that, given the chance, the Germans would have done worse to us. The German prisoners themselves are desperately depressed. They were told officially that 2,390 would be repatriated in January this year; none were, owing to shipping troubles. In February the figure was to be 5,455: under three thousand went. Mr. Attlee's recent admission in the House of Commons that we need these men and don't know how we shall run the Middle East without them has shaken them badly. They feel that all our talk about not having transport for them is just an excuse". International conventions are there to be violated by all when they feel strong. But when one party is victorious and the other done and out, the former may try the latter's nationals for war crimes while continuing to violate itself the principles of the law. This is the law of the jungle or is it something worse still?

Newfoundland and Canadian Dominion—

The history of Newfoundland is chequered. An island not far away from the main land of Canada, it was as much a British colony as any Canadian province in the sixties of the last century. It was expected on this account that it would enter the federation when it was set up under the British North America Act, 1867. Actually it had taken part in some of the preliminary talks regarding the establishemnt of a federal union. But later it backed out and decided to plough its lonely furrow, aided and assisted, of course, by the mother country. Thereafter its status grew. It became self-governing and to all intents and purposes a Dominion by itself. But this was a status which could be maintained only by local resources which, however, were very small. An island consisting largely of fishermen, it could not keep up the autonomy it had acquired and had to revert to British control. But such control was not meant to be permanent. It was in fact no solution

of the problem.

The people must decide whether they should enter as a province the neighbouring Dominion of Canada within whose bosom they would have their natural and rightful place, or whether they would again make an experiment of isolated responsible government or whether they would prefer to remain as they are today. To decide among these three alternatives a plebiscite was held. The result was, however, disappointing. There was no majority in favour of any of the proposals. So a second ballot was resorted to and on this occasion there were two issues before the voters. They were to decide between accession to the Dominion and establishing responsible government on an isolated basis. This time fifty-two per cent of the votes have been cast in favour of accession. The majority is thus very thin and it at least shows that the cleavage of opinion is sharp. A large minority is not in favour of entering the Dominion as a province and thereby merging Newfoundland's identity in that Dominion.

This attitude is understandable but insupportable. Isolated, the people would remain as poor and backward as they happen to be now. But union with the Dominion would ensure the management of their local affairs according to their own lead and light and at the same time bring improvement in their economic conditions. Their status in the world will also grow as Canadian citizens. Entry into the Dominion does not of course depend only upon the desire of the people of Newfoundland. The Dominion has its own option in the matter. It is true that Dominion opinion has always been in favour of Newfoundland's accession but in view of the fact that isolationist opinion is so strong in the latter, the people of Canada may rightly hesitate to entertain the application for accession when it is made. It is no doubt to be expected that after accession the strength of the minority which is today opposed to such accession will be reduced. But all the same people of Canada will naturally think twice before admitting a province in which there may be a strong discontented and irreconcilable group.

Miss Fawcett—

Death has been announced of Miss Philippa Fawcett. Her career was significant in more ways than one. Her father Henry Fawcett, the blind Cambridge Professor, was known in the House of Commons as the Member for India. In those dark days when India was under the iron heels of a most reactionary foreign bureaucracy, Fawcett's voice was not unoften raised against injustice done and tyranny exercised. People out here would on this account watch carefully not only his career but that of his only daughter. It should be remembered that in orthodox Britain there was, among many other inequalities, the glaring inequality between the sexes. Women had no vote for which the Fawcetts were enthusiastic. Facilities for higher education for girls were not only insufficient but even those who

had opportunity of utilising them would not be admitted to any degree. Miss Fawcett had a brilliant academic career and although her examination papers were regarded as abler than those of the man who became the senior Wrangler in her year, she could not be given the degree. Fortunately Miss Fawcett lived to see the achievement of full equality between men and women, both in the academic and in the political world.

Reviews and Notices of Books

Shah Alam II and his Court. Ed. by Dr. P. C. Gupta. Pp. 116. Price Rs. 6.

Dr. P. C. Gupta found this Ms., whose existence was unknown, in a box in the Asiatic Society of Bengal. It appears to be a copy of which the original must have been completed in August 1779. It does not contain the name of the author but Dr. Gupta adduces good reasons for ascribing the authorship of Anthony Polier, a Swiss engineer, who was in India from 1758 to 1788. A biographical sketch of Polier has been given in the introduction from materials in the National Archives of India.

Polier was a member of the Asiatic Society of Bengal, when Sir William Jones was its head. A man of some culture, he contributed some papers to be found in the Proceedings of the Society. Dr. Gupta has, in his appendices, collected some stray papers ascribed to Polier. He has also given as frontispiece a contemporary picture by Zofany that shows Polier in the midst of a crowd of Indians and Englishmen.

Anthony Polier was in the service of the East India Company first in Madras and then in Bengal. He was a protege of Warren Hastings who lent his services to the Nawab of Oudh in 1773. When party bickerings began in Calcutta with the arrival of Philip Francis and his colleagues Polier had to resign from the Company's service. He was then in the employ of the Mughal Emperor in Delhi till 1780. We owe this very valuable fragment of an account of the Delhi Court to his temporary withdrawal from the Company's service under duress. Polier later returned to Oudh, was reinstated by Hastings, and left for England in 1787.

Subsequent to the publication of this volume the reviewer, in course of his inspection of High Court records, found some very interesting papers about Anthony Polier that are certainly not to be found in the National Archives of India. Even before he went to Oudh Polier was a private trader involved very much in litigation in the Mayor's Court. Private trade of the Company's servants was illegal after 1767 but the practice continued and was normally winked at. From case records we find that in 1770 Polier was trading in timber brought from Pegu. He was one of the owners of a ship 'Middleton'. He had a prolonged litigation with the French Governor of Chandernagore in connection with this trade with Burma. In 1773 Polier was for some time at Allahabad and he interfered very actively in disputes between Indian businessmen because he was intimately associated with them (Balgovind *vs.* Kaun Das Tacksally). Francis and his party sought to punish him because he was a follower of Hastings but he does not deserve much sympathy for we find him in the thick of the insensate gold rush of the second half of the 18th century.

This engineer-private trader-scholar wrote very interestingly and we get from him some very valuable and reliable information. From his stray papers collected by Dr. Gupta we learn much about Mir Qasim in his exile from Bengal. An observation of Polier on Mir Qasim deserves to be quoted in full—" By the stars he does regulate all his conduct and he is fully persuaded that from their influence and from a due knowledge of it he will be enabled one day or other to mount the masnad either of Bengal or of Delhi with tenfold power and glory." Bankimchandra could not possibly have known what Polier wrote about Mir Qasim's weakness for astrological forecasts in his days of adversity. But after reading Polier's stray papers we feel how apt and historically exact is the great novelist's classic description of Mir Qasim consulting Chandrasekhar an astral movement before the commencement of his tussle with the British.

This Ms., so ably edited, together with the appendices form a very interesting and important source of information for the history of India in the seventies of the 18th century.

N. K. SINHA

Ourselves

Vice-Chancellor at the Congress of Universities—

During almost the whole of this month the Vice-Chancellor, Professor P. N. Banerjee, was away in England. At Bristol he attended the Conference of Executive Heads and Vice-Chancellors of Universities within the British Commonwealth of Nations and later at Oxford he attended the Congress of Universities of the same Commonwealth. At Bristol the delegates were welcomed by Mr. Winston Churchill as the Chancellor of Bristol University and at Oxford by its Chancellor, Lord Halifax. Altogether fifty-seven Vice-Chancellors were present in these gatherings and India was represented by five, Pakistan by one, Canada by sixteen, Australia by seven, New Zealand by three, South Africa by five, and Ceylon by one.

Among the important subjects discussed were (*i*) interchange of teachers and post-graduate students, (*ii*) uniformity of standard for the degree examinations, (*iii*) relations between the state and the universities. By way of facilitating interchange of teachers and students it was agreed that the receiving universities might make arrangement for financial assistance. As to relationship between state and universities, the Vice-Chancellor observed in course of a press interview : " In England, the State Ministry for Education paid the Universities an annual subvention of nine million pounds from the Universities Grants Committee. The Minister for Education declared that this sum would further be augmented to twelve million. The disbursement of the subvention is made through the universities Grants Committee, the State not interfering at all with the autonomy of the Universities. In other words the State of the United Kingdom meets the expenses of the Universities to the extent of 60% of the total expenditure. These are all block grants. This example might very well be followed in our country."

The Congress of Universities within the British Commonwealth and Empire will have a permanent organisation located at London. In this organisation India (with Ceylon) will have the same representation as Canada and Australia. Co-ordination of activities of the different Universities represented in the Congress will be its main objective.

Apart from participating in the deliberations of the Conference and the Congress, the Vice-Chancellor made an enquiry into the condition of Indian students in the United Kingdom. Their number is large and India has been spending about five crores a year upon them. The different Governments, Central and Provincial, alone spend about seventy-five lakhs annually on scholarships paid to a portion of these students in Britain. He thinks that much of this financial drain is unnecessary and should be

stopped. Only those who have already received a good education in this country in any subject might be allowed to proceed to the United Kingdom for advanced study and research in that subject. It is a mere waste for people to go to that country for under-graduate studies, which could very well be pursued in India. The Vice-Chancellor further observed that Indian students had great difficulty in securing admission to Universities and to factories for practical training in technical subjects. Not unoften the degrees of Indian Universities which many of them may hold are not given the same respect as the degrees of other Dominions may happen to receive. This non-recognition amounts to loss of time and longer stay in Britain for these students. Time has come for a correct solution of these problems but no solution will be forthcoming without a rigid restriction of the number of students permitted to proceed abroad for further education.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

Memo. No. C/375/Affl.

It is notified for general information that under Section 22, read with Sub-section (3) of Section 21 of the Indian Universities Act (VIII of 1904) the Governor is pleased to order that with effect from the commencement of the session 1948-49 the Gokhale Memorial Girls' College, Calcutta, shall be affiliated to the Calcutta University in English, Vernacular, Physics, Chemistry, Mathematics, Geography, and Biology to the I.Sc. Standard with permission to present candidates for the examination in the subjects from 1950 and not earlier.

Senate House

S. C. GHOSH,
Registrar (Offg.).

Memo. No. C/352/Affl.

It is notified for general information that under Section 22, read with Sub-section (3) of Section 21 of the Indian Universities Act (VIII of 1904) the Governor is pleased to order that, with effect from the commencement of the session 1948-49, the St. Paul's C. M. College, Calcutta, shall be affiliated to the Calcutta University in Commercial Geography, Commercial Arithmetic and Elements of Book-keeping to the I.A. Standard and in Bengali (2nd Language) to the I.A. and B.A. (Pass) Standards, with permission to present candidates for the examinations in the subjects from 1950 and not earlier.

Senate House

S. C. GHOSH,
Registrar (Offg.).

Memo. No. C/384/Affl.

It is notified for general information that under section 22, read with Sub-section (3) of Section 21 of the Indian Universities Act (VIII of 1904) the Governor is pleased to order that, with effect from the commencement of session 1948-49, the Maharaja Manindra Chandra College, Calcutta, shall be affiliated to the Calcutta University in Botany to the I.A. and I.Sc. Standards and in Bengali (Second Language) and Economics to the B.A. (Honours) Standard with permission to present candidates for the examinations in the subjects from 1950 and not earlier.

Senate House

S. C. GHOSH,
Registrar (Offg.).

A PROFESSOR OF SANSKRIT FOR IRAN

Copy of letter No. D 1399 48-ODI, dated 9th April, 1948 from Ministry of Education to the Vice-Chancellor, Calcutta University, Calcutta.

I am directed to say that the Indian Ambassador in Iran has been approached by a learned Society in Iran which has opened a school of Study for all the ancient Languages of the World. This Society needs the services of a Prof. of Sanskrit. Most of the Professors of this Institute who are Iranians are not taking any salary but so far as the Indian Prof of Sanskrit is concerned the Society will be willing to pay a salary of 700 to 800 Tuzens a month. The official value of a Tuzen is equivalent to a rupee. It is not necessary for the Prof. to know the Persian Language provided he is able to speak in English. Inquiries are being made by this Ministry as to the cost of living in Iran, and further information regarding this Society and its Institute is awaited along with other details regarding terms of service, etc, which will be forwarded to you as soon they are received. In the meantime it is requested that it may be ascertained whether there are many suitable candidates who will be interested in this proposal and will be willing to go to Iran on deputation for a short period.

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SRI AUROBINDO'S THEORY OF INTUITION

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In modern times Bergson is the chief protagonist of intuitionism. His system of philosophy is an apotheosis of intuition at the expense of reason. The Absolutists take Reality as being beyond space, time and causation. According to them, Reality is one, immutable and eternal. Bergson, however, makes time the essence of Reality. But for him the term "time" connotes something quite different from what it ordinarily means. He distinguishes real time from mathematical time. We try to represent movement by a line; we take as fixed the path traversed and the positions successively occupied by a thing in movement. Time is ordinarily, even in science, interpreted in terms of space. So, in our attempt to get at mobility we, in fact, seize simply on what is immobile; and real change or movement, and, for that reason, real time always eludes our grasp. Bergson calls real time "duration." which stands in contrast to spatial time. In duration past, present, and future do not fall on a straight line, nor do they stretch in a block from behind onward. In real time past, present and future are interwoven; there the past does not perish, nor does it remain fixed behind, but flows into the present, which in its turn emerges out of the future. We have an inkling of duration in the flow of our consciousness which cannot be represented by any spatial relation. There too the past passes into the present and the present rises out of the future. According to Bergson, Reality is not changeless, but

is change or becoming. He calls it *élan vital*, a vital surge, creativity itself. Time is the essence of Reality. So Bergson contends that, in order to attain a true view of Reality, we have to discard both the notion of mathematical time and that of the timeless. But how? Bergson tells us that we cannot hope to reach Reality by the intellect. The intellect is, in his opinion, like a camera which fails to take a true picture of the movement of a moving thing. The snapshots it takes of a thing in movement are all fixed. In like manner the intellect takes only static views of change or movement. The intellect no doubt fixes on change or movement, but it cannot grasp change in its true nature; it instead carves out of the vital flux some fixed order of being. So the intellect is not the proper instrument of knowledge of Reality. The intellect always stands between us and Reality, and vitiates our view of it. The intellect hovers round Reality and touches only the fringe, and cannot get into the core of it. The intellect gives us only a translation of Reality, which is, as Don Quixote puts it, "like the wrong side of an embroidery, which gives the design, but not the beauty." Bergson therefore falls back upon a faculty which is not only distinct from the intellect, but opposed to it in its function. That faculty Bergson calls intuition. Intuition is a kind of intellectual sympathy by which one places oneself into the heart of Reality and identifies oneself with it.[1] Intuition does not apprehend Reality *ab extra*, but posits itself into its very essence and knows it as it is in itself by way of identity. Intuition as such is then far removed from the intellect. Intuition is concerned with the whole and is synthetic in its function, while the intellect is all given to analysis. Intuition coincides with what is unique in reality. Analysis, on the contrary, reduces an original experience and its content to elements already known. A concept is based upon an analysis of some relevant contents. There we compare them and fix on the points they have in common. So, when a new object is brought under a concept, the content of the object in question is analysed and the point or points common to it and some other objects the concept in question refers to are picked out. Thus a conceptual reading of an object is just reducing it to something familiar. So, strictly, in conceptual knowledge we do not know anything new. We simply know the known. Hence, if we are to get at the unique in the given, we have to transcend concepts to reach intuition. Concepts are only symbols, and symbols

[1] *An Introduction to Metaphysics*, p. 6.

operate by resemblance. But mere points of resemblance cannot exhaust the content of an object. The concept " man," for example, is formed by means of the points of agreement between many men. The nature of an individual man cannot, however, be fully explained by the concept and what it implies. Bergson, therefore, concludes that no concepts, however great their number, can constitute reality. On the contrary, they break reality into fragments, but ever fails to reconstitute it out of them all. So we are asked to dispense with concepts and rise to intuition.

It is now perfectly clear that, according to Bergson, the intellect in its function is diametrically opposed to intuition. Still there remains the question : What is the exact relation between the intellect and intuition ? Bergson dees not seem to be fully conscious of this problem. There are none the less some occasional effusions in his writings which go to show that he does not intend to draw apart the intellect and intuition. From some of his statements it appears that the relation between the intellect and intuition is very intimate. Thus in one context he says that it is verily intuition that stands behind analysis and in fact starts it. Again we are told that we can hope to attain an intuition from reality only through our acquaintance with its superficial manifestations, that is, through analysis.[1] Sometimes Bergson speaks of intuition as the " fringe and penumbra " of the intellect. " Dialectic is necessary," says he, " to put intuition to the proof, necessary also in order that intuition should break itself up into concepts and be propagated to other men." [2] In short, the problem is whether or not we can pass from concept to intuition and again back from intuition to concept. In one context he definitely says that we can pass from analysis to intuition. But this is negatived when he says that from intuition we can pass to analysis, but never can we pass to intuition from analysis.[3] Bergson obviously makes an approach to metaphysical knowledge, *i.e.*, to intuition of the *élan vital* through an analysis of some peculiar biological phenomena and of our conscious being. This fact together with some of his statements referred to above justifies us in asserting that Bergson visibly subscribes to Plato's position that the vision of reality is to be attained through thinking.[4] It may be that Bergson first

[1] *An Introduction to Metaphysics*, pp. 76-77.
[2] *Creative Evolution*, p. 251.
[3] *An Introduction to Metaphysics*, pp. 77, 79.
[4] *Ibid.*, p 41.

receives intuition, we cannot say how, and then draws upon some relevant facts or phenomena to cenvey to us some idea of what he intuits. If so, whether analysis can lead to intuition remains an open question. As I have indicated above, Bergson seems to hold the opinion that analysis leads to intuition as much as intuition leads to analysis. And in this view Bergson seems to be at one with Plato who maintains that in dialectic we ascend to the height of being and also descend from it to the lower realm. It may be that I am misconstruing Bergson's point of view. Some may point out that, according to Bergson, intuition is the height from which one can only descend to analysis, but cannot ascend to it from analysis. It ought to be clear to anybody that it is all very easy to descend from a height by the slopes that proceed from it. We may go to the height by air and descend from it by the slopes. But we cannot say off-hand that it is not possible to go up to the height by the slopes. Ascent to a height is indeed very difficult. But that is not altogether impossible. The feats of mountaineers put confidence in us. Some philosophers may attain intuition through analysis. Bergson may yet retort that intuition is the highest height and is beyond concept and analysis. At all events, on the question of the relation between the intellect and intuition Bergson is not quite consistent; his view may be construed one way or the other. The fact, however, remains that for Bergson the intellect and intuition in their function are opposed to each other.

Bradley on Faith

According to Bradley, thought cannot reach Reality, the Absolute, owing to some defects inherent in its nature. In his opinion knowledge or throught is co-extensive with judgment; that is to say, below judgment there is no knowledge whatever. Again judgment as such involves idea. If there is no idea, there is no judgment. Everything we fix upon in experience has two aspects, namely, existence and content. An idea owes its origin to the separation between the existence and the content, the "that" and the "what" of a thing.[1] An idea is not, however, an image; for an image is as much a fact as any other fact. As Bradley puts it, "An idea is any part of the content of a fact so far as that works out of immediate unity with its existence."[2] This is all that is meant

[1] *Appearance and Reality*, p. 143.

[2] *Ibid.*, p. 144.

by the ideality of an idea. An idea is ideal, although it is not an image. In judgment a predicate is given to a subject. In judgment, in fact, an idea is predicated of a reality. Idea as such involves a separation between existence and content, while judgment seeks to reunite them. There an idea as a part of a content is predicated of a reality. But by an element which is ideal the original reality—an indivisible unity of existence and content connot be remade. So what judgment attains remains in the end ideal. Thus the chasm idea makes between existence and content is not healed. Judgment works upon an individual whole of immediate experience, analyses the whole into fragments which again it gathers together in its synthetic operation, and seeks to rebuild the original whole. But the whole judgment creates ever falls short of the felt whole, which now hovers before thought as an ideal yet to attain. "Thought is therefore compelled", says Bradley, "to take the road of indefinite expansion"[1]. To take an illustration, in the judgment "The sky is blue" we give the predicate "blue" to the subject "the sky". The judgment itself involves a distinction between the two sides—the subject and the predicate. But within the sky, the reality that is given there is no such division; there content and existence together constitute a unity. So in predicating "blue" there we, in fact, predicate the idea "blue" which arises out of a division between existence and content in the reality in question.

This analysis is valid only from the ordinary point of view. In the ultimate analysis, however, the whole content of judgment is one idea predicated of Reality. According to Bradley, then, Reality is the ultimate subject of judgment. And Reality, being infinite, transcends the qualification it receives at a particular point. Again Reality is all-inclusive. Hence in fixing upon anything in experience judgment fixes upon Reality. Reality is therefore partly within and partly beyond judgment. It receives qualification by judgment and at the same time recedes in the background, Judgment then never gets its subject completely within itself. So the content or object of judgment always falls short of Reality and is hence ideal. Reality ever eludes the grasp of thought the essential form of which is judgment. On this point Bradley goes into detail. It is hardly necessary to consider here all his arguments. The foregoing analysis

[1] *Appearance and Reality*, p. 145.

should suffice for our purpose; that serves to show Bradley's main trend of thought. He concludes that, however much thought may expand its content and intensify its function, thought cannot absorb within itself the subject of judgment. So long and so far as thought retains its discursive nature and relational form, thought remains far away from the Absolute. He contends that to reach Reality we have to transcend thought and that the experience in which Reality is to be attaind must be of the form in which the distinction between subject and predicate, subject and object altogether disappears. That is to say, thought can attain Reality only by committing suicide. In short, in order to reach Reality we have to go beyond thought and the intellect and rise to an experience immediate and absolute, which may be described as supra-rational knowledge or knowledge by identity.

But how to conceive the relation between thought and the kind of knowledge or experience which is the end of thought? Bradley does not say anything definite as to how the final apprehension is to be attained. He does not, at any rate, say that thought can lead to the consummate view of Reality; he is emphatically of the opinion that thought cannot attain it by thinking. An objection is often brought against Bradley, which is: if the Absolute is beyond thought how can thought ever think it? Bradley retorts that it is an old difficulty that is sought to be solved in an old-fashioned way[1]. They say that, if thought desired the Absolute, then it is no Other, in the sense that it is beyond thought; for we desire only what we know or what we can know. To this Bradley's answer is that thought's desire for the Absolute does not imply any articulate knowledge of it; still thought's desire for the Absolute is explained by the fact that the Absolute is immanent in thought and that thought has in an incomplete form the featuress that make Reality. As Bradley puts it, "In desire for the completion of what one has there is no contradiction"[2]. This must silence the critics. But the question that remains to be considered is; How could thought form any conception whatever of Reality in its ultimate nature? That is to say, can the function displayed in formulating the conception of Reality as an all-inclusive experience and all-comprehensive system be affiliated to the discursive nature of thought? In

[1] *Appearance and Reality*, pp. 158-59.
[2] *Ibid.* p. 144.

Bradley's theory of knowledge a function is assigned to intuition or immediate experience. But in the knowledge-situation immediacy is not enough. Immediacy precedes judgment and functions in the situation of judgment and inference as well. Yet immediate experience of the Absolute means for Bradley much more than that, although knowledge of the Absolute is to be conceived in the light of the immediacy we know. Anyway, if thought can form an idea of the Absolute, thought forms an idea of it *a priori* : that is, thought for a moment goes beyond its relational function, partly transcends itself. In other words, with Hegel Bradley must say that thought is not only discursive, but intuitive and that an intuition of Reality comes through thinking. This seems to be the inevitable implication of all that Bradley says in regard to thought and Reality. Bradley, however, seems to fall back upon quite a different category.

We perceive things with eyes ; yet we sometimes perceive things with mind. So intuition which is direct and non-sensuous knowledge is often described as intellectual perception. Bradley prefers faith to any such intellectual perception, As he points out, "Faith is in a way opposed to knowledge[1]". Again mere feeling is no faith, and "intellectual perception must, as such, be external to faith"[2]. From faith we have to exclude all knowledge grounded "in ideas or verified in facts". "Faith is relavant to the ideal region where, apart from faith, doubt is possible"[3]. In Bradley's exact words, "The non-logical overcoming from within of doubt as to an idea, or the similar prevention of such doubt, appears, so far, to be the general essence of faith"[4]. Faith may have its roots in feeling, but is not intellectual. Bradley contends that, as philosophy cannot verify its principle in detail, philosophy must in the end rest in faith.

Aurobindo's Theory of Intuition

Now let us see how far Aurobindo goes, and where he parts company, with the thinkers mentioned above. Aurobindo agrees with Plato that the knowledge of Reality is to be conceived in terms of immediate apprehension rather than in terms of thought. According to Plato, the final view of Reality is to be attained through

1 *Essays on Truth and Reality*, p. 19.
2 *Ibid.* p. 20.
3 *Ibid.*
4 *Ibid.*

philosophy. Yet it is the sight of the beautiful, says Plato, that turns the soul to beauty which belongs to the realm of Ideas. Philosophy owes its origin to this instinctive urge towards beauty. Philosophy which is concerned with the knowledge of the Supreme begins by a glimpse into the transcendental world gained through the perception of beautiful objects. Thus we see that Aurobindo further agrees with Plato that intuition is our first teacher. Aurobindo, however, does not maintain that we can attain the Ultimate through logical thought.

Aurobindo, in his analysis of reason, is at one with Bergson. The major difference between them is that, while Bergson is inconsistent in regard to the relation between intuition and the intellect, Aurobindo clearly asserts that intuition is our first teacher, especially regarding the realm of noumena. According to him, reason from its very nature cannot have any access there and is dependent upon intuition for light regarding the Unknown. First intuition brings messages from the transcendental realm, and then reason sets to work upon them and forms its ideas. We should not, however, omit to note that both Aurobindo and Bergson aver that intuition of Reality leads to or breaks into analysis.

As we have seen, Bradley has to admit either a distinct faculty of intuition or something like intuitive thought to justify that part of his discourse which relates to the Absolute. Bradley, however, overtly accepts neither of these; he instead relies on faith which is non-intellectual and is based more on feeling than on anything else. According to him, thought is not only analytic, but synthetic, and yet thought cannot reach Reality, because the object of thought always turns out to be ideal and as such falls short of Reality. In Aurobindo's opinion thought cannot transcend the limits of phenomena, because it is all analytic. There is, however, much agreement between Aurobindo and Bradley on the point that in order to comprehend Reality we have to go beyond thought and rise to experience which we can conceive only in the light of our ordinary immediate experience. In the foregoing analysis we have seen how differently different philosophers deal with pure reason, discursive thought, intuition and faith. Aurobindo's scheme of knowledge seems to be far more comprehensive than the scheme of any of the thinkers mentioned above. I shall then do well to consider in some detail Aurobindo's theory of intuition.

In some of his writings published in the "Arya" years ago Aurobindo employs the phrases "intuitive mind," and "intuitive reason". From these one gets the impression that for Aurobindo, as for Hegel, reason or thought is not only discursive, but intuitive. But that seems to be far from Aurobindo's view. In the very same contexts he says that "reason understands itself, but not what is beyond it,—of that it can only make a general figure or representation".[1] Then again he says that the power of intuition as it works in us at present, is, for the most part, obscured by the mixed action of reason and pressed down by pragmatic life. So far intuition cannot come out in its pure light and separate action. So we see that Aurobindo does not put anything like intuitive mind or reason against intuition proper, nor does he take intuition only as a phase of reason. I think he can use the phrases "intuitive mind" and "intuitive reason" only in the sense that mind or reason is intuitive in so far as it is receptive of intuition of the higher realm. And this sense of the phrases does not in any way come into conflict with his main position that reason and intuition are distinct faculties. Above all, in some of his recent books Aurobindo makes a sharp distinction between intuition and thought or reason.[2] He, however, does not drive a wedge between intuition and reason. On the contrary, he takes reason as instrumental in bringing intuition into its pure action. It is commonsense that intuition or immediate apprehension is interwoven into our ordinary knowledge or action. There we have intuition not only in the shape of insight or prevision functioning all by itself, but as a phase of every situation of knowledge inferential or other. Many philosophers from Aristotle downward recognized this. Some go the length of saying that the intuition is at work even in the animals and plants. As we say, the animals live by their instincts or impulses. They are supposed to be devoid of intelligence, and their actions are regarded as direct reactions to their environments through instincts. If we observe how different kinds of animals seek their food and shelter, how some birds build their nests before their breeding season, how they recognize their young and rear them, and so on, we shall be at a loss to understand why they should not be brought under the class "rational beings". Some modern psychologists maintain that some measure of intelligence must be attributed to the animals. Whether we can draw a sharp

[1] "*The Arya*," *The Yoga of Self-perfection*, Chap. LXVII.

[2] *The Life Divine*, Vol. I, pp. 102-7, also *The Riddle of the World*, pp. 8, 28, 34, 74.

line of demarcation between men and some species of animals, say, dogs, jackals and elephants, in point of intelligence is debatable. But it is certain that animal life is in the main determined by instincts. Instincts and impulses have a wide scope even in the actions of men. So it is difficult to explain away the distinction between instinct and intelligence. The distinction is fundamental. The exactitude and immediate success in the actions of the animals are, for the most part, due to the play of instincts that lead straight to the right objects and appropriate means.

Again in plants we can detect the working of unconscious impulses. Leaves and twigs of some kinds of trees automatically turn to light. The roots of trees drive deep into the earth and spread out in search of sap. The buds of some plants blossom in the moon-light or under the morning sun, and so on. All this goes to show that the life of plants involves unconscious impulses that seem to be appropriate in their environments and exact in their consequences. So, in so far as instincts and impulses are concerned, there is a continuity between the plants, the animals and men. And in them all the impulses and instincts are nothing but intuition in its veiled form. Aurobindo tells us that reason or thought supervenes to lift intuition from its state of fall. Reason through its functioning releases intuition from its imprisonment in practical immediacy. Then gradually intuition comes into its own. The first movement towards its free action consists in its function as a phase of intellection. The immediacy in sense-experience, judgment and inference is an immediacy that far transcends the sphere of action. And intuition appears in its pure form and universal action when it functions all by itself and brings messages from above. Aurobindo, nevertheless, does not take intuition itself as integral knowledge of Reality ; for intuition is only a glimpse.

Aurobindo in his way distinguishes some grades of intuition. He speaks of suggestive intuition, discriminative intuition, intuitive inspiration and intuitive revelation[1]. Suggestive intuition only suggests an idea, while discriminative intuition differentiates or distinguishes. But neither suggestive intuition nor discriminative intuition is to be identified with intellectual insight or intuition. So Aurobindo seems to agree with Kant that there could be no intellectual intuition of the Transcendental realm, although Aurobindo believes that intellectual intuition functions in ordinary experience. On the other hand,

[1] "*Arya*," *The Yoga of Self-perfection*, Chap. LXVII.

intuitive inspiration is not identical with imaginative insight that works in poets and prophets. Again intuitive revelation has absolutely nothing mental about its nature and function. Intuitive inspiration brings something of greater importance than suggestive and discriminative intuition can afford. Intuitive revelation penetrates far deeper. It seems that by this gradation of intuition Aurobindo brings out the fact that we have to reach Reality by some stages. In the Scriptures it is affirmed that we cannot reach Reality by the intellect or by erudition, however vast it may be, or by eloquence[1]. Neither can we reach it by speech or the mind, nor can we perceive It with eyes[2]. One can realize Reality only through a hard spiritual discipline[3]. With all this Aurobindo completely agrees. He himself insists that in the matter of realization of Reality any intellection is out of the question, although, like Aristotle, he speaks of the ultimate state as knowledge by identity. Reality is whole, and if we at all conceive Reality as thought, It is thought thinking itself. But Reality is no thought in the ordinary sense of the term. Reality is thought, in the sense that It is spiritual being and an absolute Identity, in which the knower and the known, the subject and the object are reduced to an indivisible Unity. That is, however, another matter.

Criticism

I have some comments to make on Aurobindo's theory of intuition. It is now abundantly clear that, according to Aurobindo, spiritual experience is all apart, and that the intellect or reason by itself cannot even represent anything of the content of spiritual experience. Aurobindo maintains that analysis is the sole function of reason and yet that reason sets to work on the contents of spiritual experiences when they are given to it. The contents of spiritual experiences are sought to be conveyed through speech or other signs, or through the Scriptures that are supposed to be the record of the spiritual experiences of the ancient sages and seers. Aurobindo is of opinion that the sages and seers of the Vedas and the Upanishads relied entirely on intuitive experience, and that in them there is scarcely any logical discussion. The Vedas are accounted revealed, in the sense that they enshrine spiritual experiences that are beyond question. In our

[1] *Kathopanishad*, I, i, 23.
[2] *Ibid.*, II, iii, 12; *Kena.*, I, i, 3-7.
[3] *Katha.*, I, ii, 12.

ordinary life reason predominates ; it is reason that organizes and orders our perceptions, thoughts and actions. So we can understand the Scriptures only with the help of concepts reason frames in the course of its functioning in empirical life. Then to interpret the Holy Texts is to subsume the contents of them under the objects familiar to us, and, as interpretation involves ideal construction, we necessarily imagine objects and beings beyond the ken of ordinary experience, though we conceive them much in the light of empirical contents. So, in a so-called interpretation of the Scriptures we do not really have access to any Supra-rational truths, but only an ideal extension of the empirical. Aurobindo seems to be of opinion that the commentaries on the Scriptures are far removed from the original intuitions enshrined in them. Indeed, in some schools of Indian philosophy of the past the Scriptures are accepted as authoritative ; there many of the disputes about philosophical problems are sought to be settled by reference to the sacred Texts. The fact, however, remains that most of the disputes themselves arise out of the ambiguity of the Texts in question and the ambiguity of the Texts is mainly due to ignorance on the part of the disputants as to what exactly it was that was sought to be conveyed through the Texts. All this filters down to the question : How far can spiritual experience be communicated through language ? Most of Aurobindo's writings supposedly embody his spiritual experiences and yogic visions, and the question is : How far has he succeeded in communicating his experiences, or which is the same thing, how far are his writings intelligible to us? Language is a system of conventional signs and symbols and as such is the vehicle of thought. So, if thought is all analytic and discursive, a linguistic form must, of necessity, be a replica of a form of thought. Spiritual experiences that are presumably intuitive are subjected to the operation of analysis and comparison when they are sought to be put into words that are the moulds of concepts. According to Aurobindo, analysis is diametrically opposed to intuition. Then analysis involved in the expression of intuitive spiritual experiences is the negation of them all. In other words, truly spiritual experiences are not susceptible of communication, and language fails as an instrument of communication between mystics and those who are yet on the mental plane.

Some may contend that words are potent enough to convey high spiritual experiences, and that they acquire incomprehensible potency

as they come to be employed by the mystics in their communication. Were it so, there would be left no scope for any dispute about the Scriptural Texts. We, however, find that some schools of Indian philosophy of the past arose out of disputes about the Upanishadic Texts. This goes to show that the meaning of the Texts is not obvious. It may be retorted that a proper understanding of the sacred Texts presupposes some moral and spiritual training. As it is contended, one must be fitted by nature or by training for apprehending the correct import of the Texts. The founders of the different schools of Vedānta were earnest seekers of Truth and possessed of moral and spiritual perfection ; still they profoundly differed among themselves as to the meaning of the Vedantic Texts. For example, Ramanuja differed from Śankara, and Madhva opposed both. Aurobindo himself is very hard upon the exponents of the theory of Maya, particularly upon Śankara, and looks askance at nearly all the spiritual teachers who preceded him. We wonder how could there be so much difference among spiritual teachers, were it the fact that the meaning of the Holy Texts was to be all clear to those who were purged of imperfection.

Some may point out that through the Scriptures it is only an image of spiritual experience, not the experienee itself, that is communicated. But the difficulty is : How can language retain the image and how can we read it into the Scriptural Texts? We may be told that the Texts are only suggestions and that in the light of the suggestions we have to reconstruct the image conveyed by thinking them out, that is, through philosophy. This is surely what the different schools of Vedānta have done and have been doing. Nonethe-less we find that they differ widely among themselves as to the nature of the ultimate spiritual experience. That is, however, not very important ; for we may well conceive the schools of Vedānta by way of a gradation. We may just say that each school in its construction represents only an aspect of the whole in view. The chief difficulty is : if reason is merely analytic and discursive, how can we have recourse to speculation as the means of reconstructing whatever image of the Ultimate State the seers and the sages of the past sought to convey through the Scriptural Texts ?

Further, Aurobindo conceives spiritual experience as knowledge by identity. He illustrates knowledge by identity by our knowledge of Psychical elements. When we are aware of anger, says he, we in effect become anger, and in self-awareness, he contends, experience

coincides with existence. A case of anger is a peculiar one. It seems that a case of anger exemplifies the form of knowledge which is to be called knowledge by identity. It is true that anger itself is a form of consciousness, and it seems that, when we get angry, our conscious being assumes the form of anger. And Aurobindo is inclined to interpret our awareness of anger or any other psychical element as a sort of knowledge by identity. It is contended that therein the subject and the object or the knower and the known are not distinguished; they merge into each other to form one undifferentiated identity which is pure awareness. If we, however, look into the situation minutely, we shall find that anger is not identical with the experience of it. For instance, in a particular context I become angry, and after a while I return to normal. When I get out of anger, I remember that I was angry a moment ago. But then how to explain this piece of recollection? It cannot be said that the absolute identity of this state is by means of *vikalpa* or construction broken into the form of the statement "I was angry." "I was angry" is undoubtedly a memory judgment which belongs to me. I cannot remember anything which did not fall in my experience in the past. Again, if I remember anything, that must have been given in my experience as an other to me. There is no difficulty in so far as ordinary external things are concerned; for they are conspicuously in the relation of other-ness to the subject as knower. Difficulty arises only in the case of psychological existences in terms of which we seek to understand the nature of the subject—the knower. It is this fact that gives an air of plausibility to the view that our awareness of ideas, emotion, and the like is knowledge by identity. Here two things must be kept distinct, namely, identity in nature and knowledge by identity. We have to see whether the former entails the latter. Granted that there is identity in nature between the psychological and the subject, is it that the subject's knowing the psychological is just the state of being or becoming identical with them? If it be so, then knowing is being or becoming. To revert to the instance considered above, if in getting angry, I become anger itself there must be the end of the matter. Later I cannot possibly recollect it. On the other hand, if I recollect that I was angry, that state of mine was not merely one of anger, but one of an awareness of anger; for it is psychologically certain that I cannot recollect anything that I never experienced. And, if I now recollect the fact that I was angry, anger was a content of my awareness sometime

in the past and as such was given to my consciousness. Though there was no factual seperation between my conscious being and anger, anger being a transient state of mine, yet my anger was an other to me as the knower. Otherwise I could not have anger as a state of my consciousness. In getting angry, I in my awareness transcend the bare emotion to make it an object of my awareness. It is because of this that I now remember that I was angry a while ago. It will not do to say that anger is a form of consciousness itself. Even if we admit that it is so, we cannot escape the fact that a memory presupposes some relevant past experience. If a case of anger is actually a case of awareness or knowledge, I have shown that it is so, it must fulfil the fundamental conditions of knowledge. In other words, a case of anger must involve the knower and the known, the subject and the object. Though the stuff of psychical objects derives from the subject, yet in the knowledge-situation where a psychical element is the object, the subject—the knower transcends the object, and, so long as there is this transcendence, there can be no absolute identity between the knower and the known. In such cases then 'khowledge by identity' is a misnomer.

Aurobindo, however, stands on strong ground when he contends that knowledge by identity is instanced by our awareness of our own existence. It is true that there is such a thing as self-awareness which is not on a level with our awareness of objects physical or psychical. The fundamental characteristic of self-awareness will be clear to us if we only analyse the form of the sentence in which we often seek to express self-awareness. Self-knowledge is usually expressed in such a proposition as "I am aware of myself." The peculiarity of this proposition will be readily seen if we compare it with a proposition in which our awareness of an ordinary physical object is expressed. Let me examine the proposition "I am aware of a table here." Strictly this proposition is an analysis of a piece of knowledge. If we look into the proposition, we shall find there all the fundamental factors that are involved in a situation of knowledge. First, the "I" and the "table" stand for the subject—the knower and the object—the known respectively. Secondly, the preposition "of" indicates that the object is an other to the subject, not only in the sense of a not-self, but in the sense that the object is given to consciousness. As we have seen above, even in our knowledge of psychical existences this relation of otherness there

must be, although the relation of self to not-self in the ordinary sense cannot be pressed there. In the example under our immediate consideration we find that whatever may be the ultimate relation between the percipient and the physical objects, the latter are visibly outside, and independent, of the former. So the knowledge of physical objects there is directed towards the external world, and there the subject and the object are distinct and do not overlap each other. In the knowledge of a psychical element, however, the object seems to be hardly distinct from the subject. But the overlapping of the subject and the object there is only apparent; on scrutiny the subject is there found to transcend the object. In the situation of the knowledge of a psychical element there can be no awareness of the object except for this transcendence. The transcendence on the part of the subject is not the exclusion of the object, but is, negatively, non-identity with the object and, positively, the object's being given to the subject's awareness. But then how to read a case of self-awareness? In the proposition "I am aware of myself" the "I" and the "myself" stand for the same entity, and the preposition "of" does not indicate that the subject corresponding to the "I" is aware of an object which is an other given to the subject's consciousness. Strictly in the case of self-knowledge there is no object in any sense given and known. The subject is all that is there. Can we then say that in what we call self-knowledge or self-awareness the subject only knows himself? If we can, the subject is at once both the knower and the known. Aurobindo seems to hold such a view. He, however, does not go into detail. On the contrary, from the hasty conclusion he seeks to deduce that all knowledge is in the ultimate analysis knowledge by identity[1]. In the foregoing analysis I have tried to show that the knowledge of a thing has a necessary reference to the subject, in the sense that the subject is aware of it, and in this sort of awareness the object ever remains an other to the subject. The subject, however, cannot go beyond itself to render itself an other to itself; for in so doing the subject would cease to be the subject and there would consequently be no sense of self-existence. It may be contended that awareness is the essence of the subject and is just its identity. But the point is that the awareness that is posited there is no awareness of anything. The term "awareness" there acquires a new import and is employed to convey a sense of some-

[1] *The Life Divine*, Vol. I, pp. 94-95.

thing which the category "knowledge" cannot cover. As regards the deduction that all knowledge in the ultimate analysis is knowledge by identity, even if we admit that the awareness of our own existence is knowledge by identity, in the sense that the known is no other than, but is identical with, the knower, it does not follow that all knowledge is knowledge by identity. It may be that Aurobindo has his own premises for the deduction. But he does not bring them up in the context under consideration. They will not be clear to us unless we have mastered his metaphysical theory.

Again the phrase "knowledge by identity" is ambiguous. It may mean the state of our attaining to the Identity which is the truth of the universe. But it is debatable whether that state can be characterized as a state of knowledge at all. If we attain to the supreme Being that lies at the back of the universe and find that finite things and beings are the manifestations of the Infinite, our whole empirical point of view will be changed ; the objects of Nature will cease to be alien to us and we shall find ourselves in the objects as much as them all in ourselves. "Knowledge by identity" meaning such a blissful state of existence is indeed intelligible. But this state should be characterized rather as one of realization than as knowledge.

Aurobindo sometimes suggests that reason is not only analytic, but synthetic in its operation and that reason by a synthesis of the elements it deals with comes to form some idea of the essential Oneness. We, however, cannot quite understand how reason can attain through a mere assemblage of its fragmentary data an idea of that which is supposedly beyond the reach of reason. Moreover, the view just considered flatly contradicts Aurobindo's further view that as regards the higher realm intuition is our first teacher. Aurobindo seems to be more inclined towards the latter view. We must then say that reason cannot form within of itself derive the least idea of what lies beyond the realm of phenomena. Whatever view is final with Aurobindo, if reason is at all credited with an idea of the Supreme, the question is : How does reason come by the idea ? Two alternatives are open to us. Either reason is capable of conceptualizing spiritual intuition, or concepts are capable of leading to some intuition of the Supreme. And either of the alternatives postulates a close relationship between reason and spiritual intuition. Spiritualists, however, say nothing as to how to connect up reason with spiritual intuition, although they have to rely much on the intellect or reason in communicating their experiences to their fellow-beings. Aurobindo,

as a matter of fact, draws apart spiritual intuition and reason, although he believes in the possibility of an intellectual rendering of yogic realization. As he puts it, "Philosophy, intellectual expression of the Truth may remain, but mainly as a means of this greater discovery and as much of its contents as can at all be expressed in mental terms to those who still live in the mental intelligence[1]." But we cannot see how philosophy, even in Aurobindo's sense of the term, can retain any use for him. If conception or analysis is the negation of intuition, we are at a loss to understand how there can be any intellectual rendering of the Truth. If reason and spiritual intuition are poles asunder, metaphysics as a quest of Reality is all in vain. Philosophy in Aurobindo's sense remains to be only a pastime with the mystics, which is apt to bewilder the mental beings.

[1] *The Riddle of this world*, p. 26.

ON THE ART OF REVIEWING

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THE time has come when it is necessary to formulate some principles of literary reviewing. Present achievement of freedom has made this task of reviewing very important because if in the future we are not able to have on educated public with good tastes and standards the blame will be wholly ours. We are free. Who else can help us in sharing the blame?

Mr. A. Gupta's article on " Criticism Made Easy " in the *Behar Herald*, for February 14, 1948, is a good reading and is instrumental in stating some principles of " new literary reviewing." I have done some reviewing for various journals of India and I am in a position to say that Mr. Gupta's view, though not new, is to be recommended. His view of enabling the reader to the beauty in the literary production by referring to the reader the best in it *in its original* is, what I should say, a positive fashion of appreciating it. There is no twisting of the original. We know it is difficult, if not impossible, for a person to escape from his personality. Also it is difficult, if not impossible, to give an impartial view of a thing because of this personality of the person. If in a literary review there is no occasion for presenting the best in the original there is every possibility of not allowing the original in its beauty to be appreciated by the reader. He may go away with some prejudices created by the reader and I am afraid, he may never read it. There is, then loss to both, the author and the reader. Think of the urgency and utility of the production by a literary writer. He sees something in a manner none sees it and expresses it in a manner none can express it. This thing, this communication in the shape of a book, is the most precious thing about him, the most precious thing that he has seized in his share of rain and sunshine in the world. His ambition is that it should not be forgotten; his ambition is that it must profit the coming generation by becoming a permanent possession. This ambition cannot be fulfilled. Is it not a tragedy? Is it not a waste ? The literary reviewer must help this beauty to be within the reach of the reader. He must follow the positive way

of appreciation. And this way he cannot achieve without a synthesis of two differing methods of reviewing the objective and subjective. In this synthesis alone I see full appreciation of a literary production both by the reviewer and the reader.

The subjective method of reviewing reveals the reviewer himself. The reviewer just fastens on certain things discussed in the book. And then he builds his own thesis. He seems to have been waiting for a certain suggestion and the moment he gets it he spins out his own thoughts and he does not care for what has been suggested by the author himself. If he likes the book it is all right for the author because he is bound to praise him immensely even though he does not give occasion to the author to speak for himself and to make his own appeal. The author in his review is suppressed and the reviewer is all in all. He seems to talk like an authority. Not that only. He seems to dictate tastes and standards. But think of the reviewer of this type not favourably inclined to the book. Then there is a hell of criticism for the author. He is gone for ever, condemned mercilessly and remains unrewarded for his labours. Little wonder the author in him might be killed once and for all.

The objective criticism is just the opposite. In it the reviewer is nowhere. He simply tells us what is in the book. He does not stop to give his own reactions. That way he fails in his duty. He does not help the reader to form his tastes and standards. And then there is little interesting about the review. There is no personality, and no personal appeal. There is the substance of the book but that is like *distilled water*, a flashy thing without life and interest. And little wonder that the book finds a limited number of readers. And so there is a limited use of the author's precious experience. He seems to have worked without sharing his experience. The purpose of good writing is itself defeated ; there is little communication, little enjoyment in company. Indeed, there is no substance for a reformation of the world. All is gone : labours are gone : incentive for more work is gone. In fact, all future progress is thus made impossible.

It is, therefore, quite intelligent to suggest a synthesis of the two methods of criticism. In this synthesis we will have the beauty of the author's production along with the personality of the reviewer, who is certainly an intelligent person with knowledge, experience of life, and gifts for analysis and expression. Verily, a reviewer has to be a spectator of all time and of all existence. As such we are helped in our appreciation by an intelligent person. In this method

of presenting examples from the original along with our own reactions there is a double feast for the reader. The reader is brought in direct contact with the author. He can see for himself the beauty of a literary production. And then he can see through the reactions of the reviewer and judge for himself if the reviewer is right in his critical appreciation. In this method the reviewer must have a balanced view and he has to state reasons for his immense appreciation or condemnation. I don't, however, agree that the reviewer should not follow the specimens from the author by his own reactions. The two must be simultaneously given. Then alone the reader can judge for himself and directly will go to the author for his judgment and appreciation. Also it sounds like a pure abstraction that one cannot give reasons for one's appreciation of the best in an author. I believe in realism and I am definite that one can assign reasons for one's likes and dislikes if one is capable of analysis which a reviewer of necessity has to be if he wants to be successful in his reviewing of a literary production. It must be stated that I am myself inclined towards the subjective approach but I don't want it entirely. So the method, I suggest, is the presentation of some specimens, followed up by reviewer's own reactions. I am strengthened in this view by the thought that the reviewer has his role in enabling the reader to grasp the beauty of a literary work, and this role he cannot perform well if he conceals himself entirely. Let him have his *say* along with the *say* of the author. Let him take the role of a literary guide, and not that of an authority, making all efforts to force his opinions. Let him have his trial as a guide. And this trial he will have to undergo unceasingly so long as he is engaged in this work of reviewing. He is bound to have success if "sanity sits enthroned in his arm-chair." This sanity will lead to a balanced view of things humanly possible. I say "humanly possible" because perfect criticism is an impossibility. Let us not stop in our efforts for perfection even though it may not be achieved. There is pleasure, joined with knowledge, in ceaseless efforts for perfection.

It is now necessary to give an example of this view of criticism. I shall like to refer to some poetic lines of Omar Khayyam. His "Rubaiyat" are magnificence in thought and beauty. So turn to these :

Oh, come with old Khayyam, and leave the Wise
To talk ; one thing is certain, that Life flies :
One thing is certain, and the Rest is Lies ;
The Flower that once has blown for ever dies.

You have intensity of thought and intensity of urge for action and for happiness. Pure experience is here and old Khayyam is not upset by the intelligence of philosophers. He declares that there life consists in thinking and pure abstractions. He condemns it indirectly. And again indirectly, as I see it, he recommends a life of action. Think further that a life of action is a life of happiness. In action there is achievement and achievement gives joy for the present and incentive for future action. Does it not all come to action endlessly, and not a life of mere sensuous pleasures as seen by some critics of Khayyam ? What is the truth ? Life is fleeting. Let us act and act in the living present so as to make our future of our own dreams. Is it not profound philosophy which can turn man to action and achievement ? And now think of the concrete fashion in which he has communicated the simple thing, though profound in thought and experience. A man of average intelligence knows that a flower that has blown once dies for ever. The flower should, therefore, blow in all splendour. Man has a short journey in the world. Let him have this journey in all splendour, and splendour consists in a life of action and achievement.

When the reader reads the above criticism he is having a double experience. He is face to face with old Khayyam, and the beauty of his poetic utterances. Also he has an inkling of my way of appreciation. Now it is up to him to say and feel if he is really helped to the appreciation of Khayyam by the above criticism. I have communicated as clearly as possible my own reaction. Now the reader has to make up his mind. Indeed, he can make up his mind just now as the specimen from Omar Khayyam is given. If I had just given the lines without my own critical appreciation the reader should not have an occasion at all to thank me ; then he would not have secured my own reaction, and may be he would not have been helped to his own appreciation.

So I recommend this synthetic view of literary criticism. The reviewer will have to cut down his prejudices to arrive at a balanced view, charged with sovereign sanity and brilliance, to help the reader to an appreciation of a literary work.

The emphasis is on sanity in a reviewer. Dr, Sachchidananda Sinha's motto for his "Literary Supplement" in the Hindustan Review is very significant. That is taken from The Rt. Hon'ble Augustin Birrel from his "Critical Faculty". It reads thus :

"A reviewer of books is a person with views and opinions of his

own about life and literature, science and art, fashion, style and fancy, which he applies ruthlessly or pleasently, dogmatically or suggestively, ironically or plainly, as his humour prompts or his method dictates, to book written by somebody else. The two notes of the critic are sympathy and knowledge. Sympathy and knowledge must go hand-in-hand through the fields of criticism. As neither sympathy nor knowledge can he complete, the perfect criticism is an impossibility. It is hard for a reviewer to help being ignorant, but he need never be a hypocrite. Knowledge certainly seems to be the very essence of good cirticism, and yet judging is more than knowing. Taste, delicacy, discrimination—unless the critic has some of these, he is naught. Even knowledge and sympathy must own a master. The master is sanity. Let sanity for ever sit enthroned in the critic's armchair."

Here you have a very strict view of a critic or a reviewer. If one follows the whole of the passage critically one will have to agree with Augustine Birrel that real criticism is an impossibility. Nevertheless, we have to aim at what we can achieve. Let us have sympathy and knowledge under the inspiring leadership of sanity. We can have ample measure of sanity if we follow the above synthetic method of reviewing by placing extracts from the original alongside our own reactions. This criticism to be comprehensive and comparative is possible if there is also some comparison with other writers in the line. Then the place of the writer also can be established.

While reviewing we have to think in terms of the contribution made by the writer. He must have some justification for his venture. Let us see to his justification. So above all we must have sanity: without it nothing is possible. What will be possible will be wholly prejudiced and perverse. That is not the function of criticism, which has to recollect emotion in tranquillity; the emotion is of the writer and has to be recollected by the reviewer.

Before I conclude let me explain how I refer to emotion recollected in tranquillity by the reviewer. All art or literature is the production of emotion. Even critical books, not excluding philosophical books, are written in the fervour of emotion. Philosophers might shun emotion and say it is a return to the beginning, the animal and the brute in us. But they have it when they come to production, although it takes the garb of reason. No action, even mental, is possible in the absence of emotion.

All creative composition begins in a rare atmosphere of emotion.

Man has a fund of energy : a part of it is required by the body and the rest goes to the work of creation in the form of emotion. If the artist is asked what he is going to create he cannot say anything definite. Reason might be guiding him from some unconscious level but it is not in the open field. And so the writer writes carried away by his emotions. After having written he takes the role of a critic and carries out corrections and alterations, here and there, helped by his knowledge and experience, now under the direct control of reason humanly possible while judging one's own work. Ultimately even after this carrying out of some alterations his composition remains an emotion. This emotion the reviewer has to recollect. He is in a better possition to recollect it because he is not the writer and he can, to some extent, humanly possible, be impartial because of his culture in sanity, sympathy and knowledge.

The reviewer, therefore, has this important task of recollecting emotion in tranquillity. But so he must possess taste, delicacy and discrimination, which he can possess if he has done a lot of reading and writing. I emphasise "writing" because without having done it the reviewer will not be able to project himself into the mind of the writer which he must do if he wants to make a near approach to him in his book. The reviewer has the double task of knowing the mind of the writer and after having known it he has to help his readers to this knowledge. He has to understand ; he has to interpret. The reviewer is like Gautama Buddha's disciple, Pourna, who was admonished by the Master thus : "Go then, O Pourna, having been delivered, deliver : having been consoled, console : being arrived thyself at the farther bank, enable others to arrive there also."

THE MYTH OF HYDERABAD'S INDEPENDENCE

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Trouble is brewing in Hyderabad. The Standstill Agreement was a political compromise brought about by the compulsion of events. The Indian Government preferred conciliation to coercion because it wanted to avoid conflict with Hyderabad, especially at the time of the Kashmir imbroglio. The Hyderabad authorities signed the Agreement because it gave them the much needed time for setting their house in order and for readjusting their relations with the Indian Government. But neither party to the Agreement is prepared to give up its fundamental and basic principles of policy. The Nizam claims sovereign powers with the lapse of parmountcy. The Indian Congress stands for Popular Sovereignty. These are fundamentally opposite and irreconciliable views. There is no half-way between undiluted autocracy and full responsible government. The attempt of the Nizam to bolster up a small privileged minority against popular forces will end in failure. No oligarchy, however powerful and well-organized, can withstand the rising tide of nationalism and the democratic surge of the masses. The Nizam remarked about the Agreement that he regarded it as founded upon the principle of good neighbourliness and in no way prejudicing his rights as an independent sovereign, though he was in some important respects suspending the exercise of certain of those rights. On the other hand Sardar Patel truly remarked :—"Parmountcy had been eliminated certainly not by the efforts of the Princes, but by that of the people. It was, therefore, the people who had got the right to assert themselves." The struggle between these two fundamentally opposite views is inevitable, unless both parties to the Agreement show broad-minded statesmanship. The Agreement is only a temporary phase in the evolution of Hyderabad's relations with the Government of India. The basis of Agreement will have to be revised sooner or later. The Agreement has failed to provide a solution of the two fundamental problems.... full responsible government and accession to the Indian Union. And unless these two problems

are solved satisfactorily, the Agreement will remain simply a 'Scrap of Paper'. Hyderabad cannot remain static in a dynamic India. India is pulsating with new life. Autocracy is being liquidated and the states are being consolidated and democratized. The principle of popular sovereignty has triumphed in all other states. "Popular Paramountcy has come in the place of Foreign Paramountcy." The process of 'merger' and democratization of administration is creating a new political outlook and is linking up the states with the Indian Union in a more intimate and vital connection. Hydrabad cannot remain in isolation. That is why Sardar Patel so confidently declared:—"Accession in the case of Hyderabad is inevitable and will, I hope, come before long. Similarly democratization which will characterize the whole country cannot be delayed or withheld in Hyderabad."

Hyderabad's claim to complete independence is a myth. Historically the claim is untenable for the British Government never permitted the Nizam to exercise more than "Limited Sovereignty". The claim is also directly in conflict with the chief tendencies of "Free India". It is true that the Nizam enjoyed fairly wide administrative powers. The relations of the British Government with the states varied considerably. As pointed out by Sir Henry Maine in his Minute, dated 22nd March, 1864 :—"The mode or degree in which sovereignty is distributed between the British Government and any given Native States is always a question of fact, which has to be separately decided in each case, and to which no general rules apply." On account of its size, resources and historic position, the Hyderabad enjoyed a fairly large amount of independence. Thus Sir George Yule, the Resident at Hyderabad (in 1867) explained in his letter to the Viceroy :—"There is but one mode of securing an efficient administration here, and that by an able, honest, and powerful Minister, governing in the name of his master, but according to his own views modified so far as may be, by the advice of the Resident. The Resident must be, and must appear to be, an adviser, except in a case of emergency such as this ; if it is otherwise, if the Resident forces on the Minister his own views as to measures, or interferes in details, he takes away responsibility from the Minister, lowers his self-respect and his influence with the people, and the measures he enforces are never carried out practically."[1] But in actual practice

[1] Resident, Hyderabad to Govt. of India ; 28 March, 1867 ; Pol. A. Progs.; April, 1867 ; No. 132.

the Political Department was all powerful. Its influence was all-pervasive. The Nizam enjoyed only 'limited sovereignty'. A careful study of the official records of the Government of India shows that it was as true of Hyderabad as of other states that "the whisper of the Residency is the thunder of the State". The following examples prove clearly the myth of Hyderabad's independence.

1. The Nizam had not full powers of selecting and dismissing his ministers. In 1867 when the differences between the Nizam and his minister Sir Salar Jang became acute and the latter resigned from his office, the Viceroy wrote in his Khureeta to the Nizam :—"The British Government regard with high satisfaction the many and great reforms which under your Highness Government have been introduced into every department of the administration. But if your Highness were to dispense with the aid of Salar Jang, and if (as I am assured your Highness is yourself so persuaded) there were no one else at the present moment qualified efficiently to supply his place, then without doubt the country would relapse into the state of misrule and confusion, from which it has so recently been rescued and however reluctant, the British Government (whose surrounding districts would suffer from disorder in Hyderabad) might be forced to interpose its authority in a manner that could not but be highly distasteful to Your Highness. The British Government deprecate equally with your Highness any such contingency. And therefore my friend, I counsel you to give a full and hearty confidence to your wise and faithful Minister : and henceforth to avoid any action which would detract from his authority in the eyes of Your Highness's subjects and tend to weaken his administration." [2] The result of this veiled threat of interference was that Sir Salar Jang was reinstated in his former office.

(2) In 1866 the Government of India invited the opinion of the Residents of the various states on the rules for enforcing the responsibility of Native States for mail robberies committed within their territories by the infliction of fines—the minimum penalty being Rs. 500 or Rs. 500 over and above the value of the property plundered. Mr. G. U. Yule, the Resident at Hyderabad expressed his opinion that the infliction of a fine upon the Hyderabad state because of the occurence of a mail robbery would be degrading to it, and felt deeply to be so, while as a preventive measure it would

[2] Khureeta to the Nizam ; 4 April, 1867 ; Pol. A. Progs. ; April, 1867 ; No. 30.

not have any effect. "We dare not inflict fines that would be felt. The world would cry out against extortion. We dare only levy petty fines, the very pettiness of which adds to the degradation." Mr. Yule was definitely of the opinion that the suggestion to levy fines would not lead to any improvement. "If we wish improvement in a state, we cannot get it by forcing on measures which neither the Ruler, nor his Minister nor his People understand to be improvement: we must carry some one of the three with us, and we can do so only by convincing them that we advocate it because we believe it to be so and we must make ample allowances for differences in modes of administration. Native States may be excused for not thinking our systems and measures the best possible: and even if they did so think, there are many reasons why they could not carry them out as we are able to do: and, above all, it must not be forgotten that we are often to blame for the inefficiency of the Native Government. Our superiority crushes all life out of the Ruler and his nobles, whose ideas cannot change so fast as their circumstances. We have spurred Native Governments here and whipped them there: but neither whipping nor spurring ever put a horse in condition, and we have always been trying to get money, or land, or power of some kind from them. We must therefore in justice make allowances if their administrative arrangements are not so good as ours, and we cannot stop mail robberies in our own territories." [3] Inspite of this weighty protest, the Government enforced the regulations in Hyderabad.

3. In 1867 the Government of India laid down general instructions for the guidance of British representatives at Native States:— "There is, I am to remark, no more important part of a Political Officer's functions than to keep a watchful eye on the military organization of the state to which he is accredited, with a view to quietly checking and promptly reporting to his Government, any instance of excessive armament. Frequent examples might be quoted of the proper fulfilment of this obligation in the states of Hyderabad, Gwalior, Bhopal, etc., but it will suffice for me to refer to the plain principle which underlies the rule. The same reasons of policy which have induced us to all but abolish Native Artillery in the British Army, and which make us hesitate to arm our sepoys with the Enfield Rifles, surely demand as an essential complement to these

[3] Resident Hyderabad to Govt. of India; 26 Oct., 1865.; Foreign-General Progs.; July, 1866; No. 37.

precautions, that we should not allow our Native allies unlimited access to the most efficient arms which our English Soldiers can bring to the field."[4] Thus the British Government followed the same policy in Hyderabad as in other Native States, namely that the armed forces of Native States should not exceed the requirements of the state for maintaining internal order.

4. The Nizam was not permitted to enter into any direct relations with foreign powers. In 1875 when Hyderabad's Minister, Sir Salar Jang, employed Mr. Keay for raising funds in England for the construction of the Nizams State Railway, the Government of India objected to the transaction and wrote to the Secretary of State for India :—"We beg to point out that any operation effected in the European Money-Market under the guidadce of the Nizam constitutes a direct dealing between a Native State and European Capitalists . . . The Nizam will be in direct relation with European Capitalists and that reason is likely to lead to embarrassing political consequences . . . . Your Lordship is aware that it has from the beginning of our Indian Empire been a cardinal point of our policy to prohibit Native States from entering into any direct relations with foreign powers. But the establishment of direct relations with foreign money markets goes a long way towards the admission of direct relations with foreign Governments, and it is therefore part of our policy to prevent such relations with foreign money markets."[5]

[4] Govt. of India to Bombay Govt. ; 22 Oct., 1867 ; Pol. A. Progs. ; Oct., 1867 ; No. 148.

[5] Foreign General Progs, ; No. 67 ; Sept., 1875.

SOME DISTINCTIVE NOTES IN CONTEMPORARY ENGLISH WAR POETRY

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The years 1914 and 1939 grip Contemporary history with unforgettable force. They are the dead lines for the outbreak of two global wars. During the inter-war years there is apparent lull. But beneath this outward calm seethes almost unparalleled mental and moral ferment. Humanity seems uprooted. Old traditions crumble. Long-cherished ideas and ideals sort out into shades. Tremendous political and social upheavals cause a mighty shift in the character of literature,—in its expression and content,—in its very tone and temper. These changes and revaluations in literature are significantly described by Auden as " new styles of architecture, a change of heart."

War poetry born under these circumstances must inevitably show a surprisingly new face. The old conception about arms and the man is definitely abandoned. A new attitude—unheroic and realistic—crystallises. The heat and glow of lyrical emotion are replaced by a brooding pause of melancholy over the red carnage of life in the new poetry. Virgil's *Arma Viramque Cana* is the summary expression of the ideal of the heroic ages. War is glorified as a thrilling experience. It is a privilege and an opportunity to all patriotic men. It is a source of unexampled danger and undying glory. Soldiers struck down on the threshold of the undone years become ' the roof and crown of things'. They become immortals in the nation's story. Through the long sweep of English romantic poetry this traditional conception holds sway. Right up to the early years of the first world war of 1914 this heroic, romantic conception of war persists. But with the second phase of the war and after, the lyric emotion of romantic heroic poetry is shaken into frost. A widespread feeling of disgust, disillusionment and frustration comes over the poetic mind. Deep-veined humanity, wide-ranging sympathies for the common man across the borders of country and race become the key-note of the new poetry :

The cause shales off, the Humankind stands forth
A mightier presence,
Flooded by dawn's pale courage, rapt in eve's
Rich acquiescence.

The main aim of the present article is to indicate in broad outline this change in the poetic attitude towards war.

Georgian poetry is in the main escapist literature,—the poetry of withdrawl from the harsh actualities of life :

To sport with Amaryllis in the shade
Or with the tangles of Neaera's hair.

This dream world of the Georgians is broken into a shower of pieces by the impact of the European crisis in 1914. The first effect of the war is an exaltation of feeling,—a heightening of the romantic mood in the poets. William Noel Hodgson leaves his 'ivory tower' and is filled with martial ardour. The poem, *Before Action*, is an adequate expression of this feeling :

By all the glories of the day
And the cool evening's benison
By the last sunset touch that lay
Upon the hills when day was done,
* * * *
Make me a soldier, Lord.

Even the philosopher-poet Thomas Hardy catches the fever-heat and issues his soldier songs,—*Men who march away* in 1914 and *A call to National Service* in 1917 in the old familiar language of simple-minded patriotism :

In our heart of hearts believing
Victory crowns the just
And that braggarts must
Surely bite the dust

The deeper philosophy of his poem *In time of the Breaking of Nations* is yet to come :

Yonder a maid and her wight
Come whispering by :
War's annals will cloud into night
Ere their story die.

Rupert Brooke with the Byronic appeal of his personality fixes and rivets the attention of his age. He died 'on the promise of the fruit' and was at once canonised as St. Rupert of England. The first spontaneous excitement and enthusiasm of war, the glamour and the crisis of the moment make him the outstanding war-poet of the romantic type. The five sonnets of 1914 tingle with lyric passion for the glories of war. *The Soldier* symbolises tragedy of his own untimely death and at the same time celebrates 'faultless beauty of sacrificing oneself for England.'

> If I should die, think only this of me :
> That there's some corner of a foreign field
> That is for ever England, There shall be
> In that rich earth a richer dust concealed ; . . .

> The youth in arms is radiant with beauty in life.
> After death he 'belongs to the ages'.
> He leaves a while
> Unbroken glory, a gathered radiance,
> A width, a shining peace, under the night.

Like the poets of the heroic ages he sees the romance and poetry of war. The sorrow of youth about to die and the sure triumphant consolations of a sincere and valiant spirit are rendered with all the simple force of genius in another sonnet :

> They brought us, for our death,
> Holiness lacked so long, and Love and Pain.
> Honour has come back, as a king, to earth.

Like Rupert Brooke Julian Grenfell walks 'in old heroic traces' with a difference. He captures the mood of tranquillity amid the woe and confusion of war. His spirit of confidence and tranquillity is unapproached by the other war-time poets. He voices his mind in the poem, *Into Battle* :

> The fighting man shall from the sun
> Take warmth, and life from the glowing earth ;
> Speed with the light-foot winds to run,
> And with the trees to newer birth ;
> And find, when fighting shall be done,
> Great rest, and fulness after death.

The war gradually enters the second phase. This traditional romantic, heroic mood slowly begins to crack under the disruptions of war. Definite sighs of a turn away from the bravura and the exaltation of the early days may be seen in Robert Nichol's *Fulfilment*:

Faces cheerful, full of whimsical mirth,
Lined by the wind, burned by the sun;
Bodies enraptured by the abounding earth,
As whose children we are brethren, One
And any moment may descend hot death
To shatter limbs! Pulp, tear, blast
Beloved soldiers who love rough life and breath
Not less for dying faithful to the last.

* * * * *

Was there love once? I have forgotten her.
Was there grief once? Grief yet is mine.
O loved, living, dying, heroic soldier.
All, all my joy, my grief, my love, are thine.

The horrors of the war multiply. 'The war to end war' gradually slithers down into an empty phrase. A new note of disillusioned cynicism becomes apparent on all sides. Robert Graves and Alan Hodge clinch the mood of the early twenties in *The Long Week-end*:

"The new keyward was Disillusion—not the Byronic melancholy and the sorrows of Werther which had been in fashion after the Napoleonic wars, but a hard, cynical, gay illusion. It needed a poet for its expression, and there was T. S. Eliot waiting. His "*Love-song of J. Alfred Prufrock*" and "*Preludes*" struck just the right note."

This post-war mood of disillusion and futility is expressed in T. S. Eliot's *The Waste Land*:

What are the roots that clutch, what branches grow
Out of this stony rubbish? Son of man,
You cannot say, or guess, for you know only
A heap of broken images, where the sun beats.
And the dead tree gives no shelter, the cricket no relief,
And the dry stone no sound of water.....

Precisely the same mood finds voice in Ezra Pound:

Some lads get hung and some get shot.
Woeful is this human lot,
Woe, woe, etc.

With the same feeling of furious and impotent disgust Richard Aldington expresses himself in the *Eaten Heart* :

> Though we are a battered and rather bitter set
> Still we have faced the facts, we have been pretty honest.

But even before world war No. 1 ends and peace is officially anounced, there are two significant poets who write war poetry of disillusionment and disenchantment. Both Wilfred Owen and Siegfried Sassoon are soldier-poets. Both of them choose to be frank in expressing their reactions to the war.

These times require a tongue that naked goes without more fuss than Dryden's or Defoe's.

Wilfred Owen sheds light on the ugly futility of war. In *Mental Cases* he limns out the frightfulness of a modern scientific war :

> Always they must see these things and hear them,
> Batter of guns and shatter of flying muscles,
> Carnage incomparable, and human squander
> Rucked too thick for these men's extrication.

All romantic and sentimental illusions about the nature of glory in battle or the beauty of an army death thin out into heroic lies against the stark background of savage, ruthless and cruel modern war. The inhumanity of war is expressed with much pathetic eloquence in *Dulce et Decorum est* :

> My friend, you would not tell with such high zest
> To children ardent for some desperate glory,
> The old lie : *Dulce et Decorum est*
> *Pro Patriâ Mori.*

There is insistence on the less inspiring aspects of modern warfare. Its inhumanity, its foolishness, unnaturalness of weapons and horrible beastliness of war,—burn into his mind. Thus he writes of the war casualties :

> Was it for this the clay grew tall?
> O what made fatuous sunbeams toil
> To break earth's sleep at all?

In lurid details he gives out the foolishness of war in *Strange Meeting* :

I am the enemy you killed, my friend.
I know in this dark ; for so you frowned
Yesterday through me as you jabbed and killed.
I parried ; but my hands were loath and cold.
Let us sleep now.... .

In *The Send off* he describes poignantly the unknown destination of the soldiers and the still more uncertain fate that awaits them :

Shall they return to beatings of great bells
In wild train-loads ?
A few, a few, too few for drums and yells,
May creep back, silent, to village wells
Up half-known roads.

In *Anthem for Doomed Youth* he is blown into genuine flame by pity and horror. The 'cheated youths' die as cattle. Prayers or bells are 'mockeries for them'. Towards the end of the poem the poet's pen stammers with the intensity of emotion it controls :

The pallor of girl's brows shall be their pall ;
Their flowers the tenderness of silent minds,
And each slow dusk a drawing down of blinds.

His Preface to his collected poems clearly states his poetic attitude towards war,—his intense pity for suffering humanity :

Above all I am not concerned with Poetry.
My subject is war, and the pity of war.
The poetry is in the pity.

This note of deep humanity for the unfortunate sufferers in the bloody yeast of war becomes the master-note in all the war-poets who appear in the 'thirties of the present century.

Like Brooke and Owen Sigfried Sassoon is another soldier-poet. The Great war of 1914 produces a sharp reaction of disillusionment in him. He does not thrill to lyrical ecstasees over 'dying heroes and their deathless deeds'. War is a dirty mess of blood and decaying bodies. In *Counter Attack and Song Books of the War* he presents in brutal verse the realities of war without gloss or evasion. The poem, *They*, gives in murky details the unpleasant changes wrought on young soldiers by the effects of war :

"We are none of us the same!" the boys reply.
"For George lost both his legs; and Bill's stone blind;
Poor Jim's shot through the lungs and like to die;
And Bert's gone syphilitic: you 'll not find
A chap who 's served that hasn't found *some* change."

He turns to plain uncompromising realism in another poem-*Repression of War Experience:*

Hark! Thud, thud, thud,—quite soft. . .they never cease—
Those whispering guns—O Christ, I want to go out
And screech at them to stop—I am going crazy;
I 'm going stark, staring mad because of the guns.

He reveals a highly cynical mood of sustained pungency and pathos in *A Mystic as Soldier:*

Now God is in the strife,
And I must seek him there
Where death outnumbers life
And fury smites the air.
I walk the secret way
With anger in my brain.
O music through my clay,
When you will sound again?

In *Suicide in Trenches* he attacks the admiring home-stayers with savage and bitter intensity and naked scorching sincerity. His satiric mood, peevish and rebellious, expresses the disgust of the common man simmering beneath the surface:

You smung-faced crowds with kindlind eye
Who cheer when soldier lads march by,
Sneak home and pray you 'll never know
The hell where youth and laughter go.

Sassoon's bitter truculent note is nothing but the obvious reflex of pity.

In *Glory of Women* he voices the feeling of deep pity for the unfortunate mother:

O German mother dreaming by the fire,
While you are knitting socks to send your son
His face is trodden deeper in the mud.

Many of his early poems do not rise to the level of great poetry but they are a contribution to the cause of human brotherhood. They are socially significant. His later poems show an amazing advance in expression and content. They are more or less poetry of withdrawal from the temporary nuisances of the day. But the slow-moving centrality of his mind is still anti-heroic and anti-war. Many of his later poems are written under the looming shadows of the next war. In *Thoughts* in 1932 the drone of engines above Stonehenge disturbs his tranquillity "intense with harmony of heart:"

> Cities, I thought, will wait them in the night
> When airmen, with high-minded motives fight
> To save futurity. In years to come
> Poor panic-stricken hordes will hear that hum
> And Fear will be synonymous with Flight.

In another poem, *A prayer from 1936*, he voices a sense of bitter frustration. The talks of the tyrants and politicians stir him to the depths of his being :

> Out of the nothingness of night they tell
> Our need of guns, our servitude to strife.
> O heaven of music, absolve us from this hell
> Unto unmechanised mastery over life.

The new bearings in war poetry thus begun are fully established by the *Pylon School of* poets,—Auden, Spender and Day Lewis. Their poetry is a long way from the simple heroics of the early war-poems by Rupert Brooke and other Georgians. In the foreward to *The Still Centre* Stephen Spender defines his unheroic attitude in all the poems concerned with the Spanish War :

"As I have decidedly supported one side—the Republican—in that conflict, perhaps I should explain why I do not strike a more heroic note. My reason is that a poet can only write about what is true to his own experience, not about what he would like to be true to his experience.....One day a poet will write truthfully about the heroism as well as the fears and anxiety of to-day : but such a poetry will be very different from the utilitarian heroics of the moment."

The poetry of this school is dashed with a new strain. It shows a slow reaction against the post-war mood of futility and frustration so characteristic of the writers of the 'twenties. Instead of mere negation or despair these later poets demand a fresh and more

positive attitude towards life. They are painfully conscious of the illness of society and of the many inherent contradictions in the social structure. They are fully aware of the general suffering of humanity. "The long drip of human tears" is all over their poetry. But at the same time there is a determined attempt to find a solution, to wrestle out of darkness into light, to discover a firm belief, a still centre in the midst of the uncertainties and perplexities of the day.

In his poem *September 1,1939* W. H. Auden fully expresses his mind thus :

Waves of anger and fear
Circulate over the bright
And darkened lands of the earth,
Obsessing our private lives.
The unmentionable odour of death
Offends the September night.

But he does not meekly surrender to despair. He does not lose faith in the ultimate success of life against death. In the poem, *Epithalamion*, there is the bold assertion of this faith :

Though the kingdoms are at war,
All the peoples see the sun,
All the dwellings stand in light,
All the unconquered worlds revolve,
Life must live.

This firm faith re-appears in the poem, *In Memory of W. B. Yeats* :

Follow, poet, follow right
To the bottom of the night,
With your unconstraining voice
Still persuade us to rejoice ;
.....
In the prison of his days
Teach the free man how to praise.

The same desire to get beyond the hanging despair of the hour is evident in Stephen Spender's *The Uncreating Chaos* :

At night I 'm flooded by a sense of future,
The bursting tide of an unharnessed power
Drowning the contours of the present.

A robust faith in life also informs the poetry of Cecil Day Lewis. In the poem, *The Poet*, he writes thus :

> For me there is do dismay
> Though ills enough impend.
> .....
> Tonight the moon's at the full,
> Full moon's the time for murder,
> But I look to the clouds that hide her.

It will be seen that the war poetry of the *Pylon School* marks a new stage in the development of recent poetry. It is characterised by a more realistic and human note,—a wider social consciousness.

Wilfred Owen's famous phrase, " The poetry is in the pity ", is the dominating mood of Spender's poems. The most important single quality about his poetry in his feeling for the fate of the unprotected individual. Thus about *The Prisoners* he writes :

> My pity moves amongst them like a breeze
> On walls of stone
> Fretting for summer leaves, or like a tune
> On ears of stone.

The February fighting in Austria in 1934, inspires his long poem *Vienna*. His own internal perplexities of mind and conscience are clearly reflected in the concluding section of the poem :

> Those borrowing beneath frontier, shot as spies because
> Sensitive to new contours ; those building insect cells
> Beneath the monstrous shell of ruins ; altering
> The conformation of masses, that at last conjoin
> Accomplished in justice to reject a husk.
> Their walls already rest upon their dead, on Wallisch
> Trapped in the mountains, on Weissel the engineer
> Who lied to save his followers, " I forced them after
> With my revolver ". On all the others. These are
> Our ancestors."

Spain is the word for intellectuals and artists in all countries during the rough and tumble of the Civil War in 1936. Spender's poetic reactions to Spanish war are complex. From the moment of its outbreak his sympathies are engaged on the side of the Republicans. But he refuses to experience the war through popular slogans. He

strikes an independent anti-heroic note. He is haunted by a desperate pity for the innocent victim. Thus in his poem, *Ultima Ratio Regum*, he writes of the young volunteers of the International Brigade :

> The guns spell money's ultimate reason
> In letters of lead on the spring hillside
> But the boy lying dead under the Olive trees
> Was too young and silly
> To have been notable to their important eye.
> .....
> Consider his life which was valueless
> In terms of employment, hotel ledgers, news files.
> Consider One bullet in ten thousand kills a man.

The deep humanity of Wilfred Owen sobs through his beautiful poem, *Two Armies :*

> Deep in the Winter plain, two armies
> Dig their machinery, to destroy each other.

But night and sleep come. A common suffering knits the facing enemies into a common bond of human fellowship :

> When the machines are stilled, a common suffering
> Whitens the air with breath and makes both one
> As though these enemies slept in each ether's arms.

Propagandists of war and Jingoists all over the world raise slogans and hide the truth about war. Spender makes no attempt to cover up " the special horror of modern warfare between opposing ideologies, when a whole population must in a few hours, or even minutes, switch over to the hypocrisy of an imposed creed to protect themselves from annihilation ". It is tragically brought home in *Fall of a City* :

> All the badges and salutes
> Torn from lapels and from hands
> Are thrown away with human sucks they wore
> Or in the deepest bed of mind
> They are washed over with a smile
> Which launches the victors when they win.

Again in the poem, *At Castellion*, the hideousness of modern war is exposed in vivid, poignant language :

But behind us on the road
The winged black roaring fates unload
Cargoes of iron and of fire
To delete with blood and ire
The will of those who dared to move
From the furrow, their life's groove.

But the unpleasant actualities of the day do not paralyse his desire for a brave new world:

To break out of the chaos of my darkness
Into a lucid day is all my will
* * * * * * * *
I grow towards the acceptance of that sun
Which hews the day from night.

The same aspiration breaks through the lines written to a Spanish poet:

O let the violent time
Cut eyes into my limbs
As the sky is pierced with stars that look upon
The map of pain.
For only when the terrible river
Of grief and indignation
Has poured through all my brain
Can I make from lamentation
A word of happiness,
And another constellation,
With your voice that still rejoices
In the centre of its night,
As, buried in this night,
The stars burn with their brilliant light.

Wystan Auden is the poet of the first contemporary rank,—the dazzlingly accomplished master of all manners. His genius is compounded of many simples. The influences of Owen and Eliot, of Marx and Freud are easily traceable in his writings. The poetic mood in his early poems is largely the post-war mood of disillusion and futility in the manner of T. S. Eliot in *The Waste Land.* In the poems of 1932 he gives subtle expression to this mood:

Watching through windows the wastes of evening,
The flare of foundries at fall of the year.

The slight despair
At what we are,
The marginal grief
Is source of life.

Against this background of doom and catastrophe impending over everybody, the premonition of a new and terrible time coming, most of his poetry of war are conceived. But it should be noted clearly that Auden cannot be considered simply as a revolutionary poet in the political sense of the word. "He has always been more interested in the general problem of society's illness, and in his idea of 'Love' as history, than in the actual physiognomy of to-day's battles, however close he might be brought to them at a time when the 'movement' seemed to hold out its highest ideal hopes." But he has written some poems directly concerned with war. They reveal his general attitude.

The Spanish struggle stirs him deeply for the time being in *Spain*, 1937:

To-morrow for the young the poets exploding like bombs,
The walks by the lake, the winter of perfect communion ;
To-morrow the bicycle races
Through the suburbs on summer evenings: but to-day the struggle.
To-day the inevitable increase in the changes of death ;
The conscious acceptance of guilt in the fact of murder.

But this life and death struggle of the Republicans does not kindle him into the utilitarian horoics of the past. Owen's 'the poetry is in the pity' seunds clearly in his psychopathic interpretation of the war:

On that tableland scored by rivers,
Our thoughts have bodies ; the menacing shapes of our fever
Are precise and alive.....
Madrid is the heart. Our moments of tenderness blossom
As the ambulance and the sandbag ;
Our hours of friendship into a people's army.....

In another poem, *Refugee Blues*, he describes with tears trembling in his eyes the unspeakable miseries of the German Jews :

Dreamed I saw a building with a thousand floors,
A thousand windows and a thousand doors ;
Not one of them was ours, my dear, not one of them was ours
Stood on great plain in the falling show ;
Ten thousand soldiers marched to and fro :
Looking for you and me, my dear, looking for you and me.

In intensity of feeling it resembles in many respects the agony of the unfortunate woman described in Hood's *The Bridge of Sighs* :

Near a whole city full,
Home she had none.

The dark future of the soldiers in *Dover* touches him to the quick :

Soldiers who swarm in the pubs in their pretty clothes,
As fresh and silly as girls from a high class academy :
The Lion, the Rose or the Crown will not ask them to die
Not here, not now. All they are killing is time,
Their pauper civilian future.

But the most noticeable featue in his serious poems is a certain "melancholy detachment of a chorus in a Greek play". The fears and anxieties of the day are always placed against an extraordinarily wide vision of human society disintegrating under many ills and inherent contradictions beneath an imposing facade :

The stars are dead. The animals will not look.
We are left alone with our day, and the time is short and
History to the defeated
May say Alas but cannot help or pardon.

Auden's essential view of life,—his deepest belief in humanity, however, remains unshaken and unchanged. Thus on the outbreak of the second world war he writes :

Defenceless under the night
Our World in stupor lies ;
Yet, dotted everywhere,
Ironic points of light
Flash out wherever the Just
Exchange their messages ;

May I, composed like them
Of Eros and of dust,
Beleagured by the same
Negation and Despair,
Show an affirming flame.

Cecil Day Lewis is a poet of rare capacities. He combines clarity of expression with controlled intensity of feeling. Like Auden and Spender he is actually aware of the sickness of society and of general human suffering. The music of his verse, in consequence, is "imbued with melancholy thought". But he does not yield to despair or negation. He is full of thoughts that should lead to some positive decision, however difficult or dangerous. His poem *February* 1936 drives home this grim thought :

Grey as the skin
Of long imprisoned men
The Sky, and holds a poisoned thought within.
Whether to die
Or live beneath fear's eye—
Heavily hangs the sentence of this day.

His war poetry appears in a wider perspective of general human suffering and shows a great sense of social reality. The fine poem, *The Nabara,* included in his *Overtures to Death* in 1938 gives a powerful expression to his emotion on the issues of the Spanish war :

Freedom is more than a word, more than the base coinage
Of Statesman, the tyoant's dishonoured cheque, or the dreamer's mad
Inflated Currency. She is mortal, we know, and made
In the image of simple men who have no taste for carnage
But sooner kill and are killed than see that image betrayed
Mortal she is, yet rising always refreshed from her ashes :
She is bound to earth, yet she flies as high as a passage bird
To home wherever man's heart with seasonal warmth is stirred
Innocent is her touch as the dawn's but still it unleashes
The ravisher shades of envy. Freedom is more than a word.

There is no smack of the claptrap about it. It embodies a fierce clear-eyed spiritual austerity of feeling in defence of freedom.

In the next volume of poems *Word over All* his attitude towards war is made abundantly clear. It is powerfully realistic, anti-heroic and humane. Thus in his poem *Lidice* he writes :

> Strengthen our hand
> Against the arrogant dogmas that deprave
> And have no proff but death at their command,
> Must the innocent bleed for ever to remedy
> These fanatic fits that tear mankind apart ?
> The pangs we felt from your atrocious hurt
> Promise a time when even the Killer shall see
> His sword is aimed at his own naked heart.

Again in his poem, *The Assertion*, there is resolute criticism of "the logic of the gunman's trigger" in terms of universal love :

> Now, as never before, when man seems born to hurt
> And a whole wincing earth not wide enough
> For his ill will, now is the time to assert
> To their face that men are love.

In the poem, *Watching Post*, the poet expresses the common man's desire for peace. The gunfire from Portland reaches the farmer's valley "tapping like an ill-hung door in a draught". But all over the country-side 'moon-dazzled man' wish for the return of peace :

> Tonight
> How many hearts along this war-mazed valley
> Dream of a day when at peace they may work and watch
> The small sufficient wonders of the country-side.

A new sense of realism grows up in literature. The poets become aware of power politics and manoeuvring for advantage by unscrupulous leaders. They realise that common men and soldiers have become "pawns in an enormous political game". In the poem, *Where are the war Poets?* Cecil Day Lewis records in clear terms his feeling of protest :

> They who in folly or mere greed
> Enslaved religion, markets, laws,
> Borrow our language now and bid
> Us to speak up in freedom's cause.

The same uneasy feeling of protest is voiced in another poem, *Will it be so again?*

Will it be so again
That the brave, the gifted are lost from view,
And empty, scheming men
Are left in peace their lunatic age to renew?

The conclusion of the poem strikes a note of confidence in a better future out of 'a cut-throat world for the living':

Shall it be so again?
Call not upon the glorious dead
To be your witnesses then.
The living alone can nail to their promise the ones who said
It shall not be so again.

This short but imperfect review of war poetry during twenty-five years between two World wars indicates in broad outlines the trends in contemporary war poetry. The 'twenties and 'thirties of the twentieth century are rich in artistic experiment and complex in their fabric of social and political forces. It is impossible within the brief compass of an article to refer to all aspects of war poetry or to all poets who have played an effective part in the development of the new literature. A fuller treatment of all the poets and the significant parts of each individual poet in the development of the contemporary literature may be undertaken under suitable conditions in future.

THE INFLUENCE OF SUMATRA IN SIAM

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Sumatra has long made her influence felt in Siam. Her predominance in the Far East was not only the result of the sharpness of the sword of the Sailendra Kings, but also due to her own cultural superiority in the *Insular India*. In the 8th century A.D. the great Sailendra dynasty first spread her glory in the South-East Asia by quickly absorbing different states into her political sphere and thereby, reared the fabric of a vast empire which even vied with the Chinese and the Arabs.

The influence of Suvarnadvipa (Sumatra) on the Siamese Culture is mainly two-fold—Religios and Architectural. The Sumatrans under the Sailendras had the chance to absorb the Mahayanist cult of Bengal which was then ruled by the Palas.[1] This assimilation of the spirit of the Greater vehicle was possibly due to the zeal of the Sailendra monarchs, who were always in cordial relations with the members of the Pala dynasty. The famous Nalanda grant of Devapala[2] bear ample testimony to this friendly relation. It tells how Devapala arranged the upkeep of a Sumatran monastery in Nalanda at the request of king Balaputradeva (9th century A.D.) of Suvarnadvipa, who was a grandson of a Sailendra king of Java. That the Mahayanist students of Bengal frequently went to Sumatra for further study has been also probably proved by the fact that Atisa of Vikrama-Sila University lived ten years in the island to complete his religious study.[3] Now, the Sailendras spread this ecclictic religion in Western and Southern Siam which once came into their imperial fold. Some Mahayanist antiquities have been recovered from West Siam and they are now preserved in the Singapore Raffles Museum.[4]

1 Ferrand—L'Empire Sumatranais de Srivijaya.

2 Hirananda Sastri—Epigraphia Indica Vol. XVII.
H. C. Roy—Dynastic History of Northern India, Vol. I.

3 S. C. Das—Indian Pandits in Tibet; Journal, Buddhist Text Society of India I, 1893, Page, 8.
B. R. Chatterjee—India and Java, P. 27.
A. Coomaraswamy—History of Indian and Indonesion Art, P. 200.

4 Salmony—Sculpture in Siam. London, 1925.
Srivijaya, the capital of the Sailendras might have given its name to Sri Vichai in South Siam, which is also called Nākhon Pāthom in the modern days. See, Major Erik Seidenfaden "Guide to Nakon Patom", P. 9. The original Sri Vijaya has been identified by Coedes with modern Pelembang in Sumatra.
For the introduction of the Tāntric Mahāyānism in Indonesia and Indo-China, along with Cambodia, See R. C. Majumdar "Suvarṇadvīpa" and "Campā"

The residential edifices of the Menangkabau in Sumatra look strangely similar to the modern structures of Siam, with their curved and pointed roofs. However, the Menangkabau structures lack the elongated roof-corners, which the Siamese monasteries (Wats) and the cottages possess.[1] Of course, here, we cannot fully explain the similiarity. Any how, it must be the result of the cultural inter-ourse between Siam and Sumatra in the ancient days, particularly in the age of the Sailendras. For the structural similiarities between the Menangkabau houses of the Padang high-lands and the monasteries of Siam one may also account for the extension of the old Malayu empire in Malayasia. The Malayu empire once included the Padang Highlands of the Menangkabau. Once, even the Malayu kingdom came into hostile relation with Siam, and the result was a temporary armistice between them due to a sudden Chinese intervention (1295) A.D.).[2] Thus, we see that Sumatra and Siam both are culturally bound together from historical times. In the Pre-Thai period of the Siamese history *i.e.*, in the days before the 13th century, which is marked by the beginning of the Thai invasion of Siam from the North, the Sumatrans generally got the upperhand in the political sphere, particularly due to the rise of their great empires under the Sailendras and the kings of Malayu. The people of Sumatra more than once conquered the Kambujas (Kambojas), who once over-ran the river-valleys of the Menam and the Mekong. These invasions must have led to the import of many elements of culture from Sumatra by the Siamese. Here, the present writer only deals with some points of Religion and Architecture being confident of the immense importance of the subject of Siamo-Sumatran relations in the history of the Trans-Gangetic peninsula.

Vide., Fay Cooper Cole, "The peoples of Malayasia" Ch. XI. Majumdar "Suvarṇadvīpa" P. 364.

IS RUSSIA SECRETLY PLANNING A WAR ?

P. K. BANERJI, N.K.I. (*Sweden*)

(Big troop-concentrations on the Russian frontiers are clear indications of the state of preparedness of the Soviet Union either to meet the threat of a new war or to start a war herself at an opportune moment).

A refugee from the Soviet Union recently arrived in Paris under cover of the closest secrecy. He gave out his name as Gulishvili and he figured as a mystery-man in Parisian life. He was said to hold the rank of a lieutenant colonel of the Red Army, who, according to a rumour, was the man who recently held the responsible post of the chief of the Russian Intelligence Service in the occupied zone of Austria. Just about the same time a certain news-agency in Paris came out with the sensational news that the real identity of this man had been established beyond doubt as being the Soviet general Khaparidze, whose statement regarding the secret plans of the Union was also published simultaneously by the same agency. It read as follows :—The plans which have been drawn up by the two departments of the Red Army General-Staff, one of which is entrusted with the work of administration and organisation and the other with matters relating to mobilisation provided for the immediate mobilisation of 120 divisions by the 1st of January 1948 in addition to the thirty special divisions, each having twice its normal strength and deployed in the occupied zones of the Union. This will provide the union with a peace-time strength of an army of 1,800,000 fully equipped men. These 120 divisions have been grouped into six army-corps, each employed on a particular strategic point of the Union's long frontier-line, which in the opinion of experts might prove vulnerable to attack by the enemy in a future war. The Northern Army will have Leningrad as its base of operation, the Western is intended to operate from its base in Minsk, the Caucasian Army is based at Tiflis, the Army stationed in Turkesthan will have two separate operational bases, one at Tashkent and the other at Frunze, while the army in the "Dalnie Vostock" (The Far East) will have bases at Chita and Vladivostock. The strategically clear-sighted Marshal Klim Voroshilov, who is also a member of the highest Defence Council of the Union, holds the command of

the Northern Army. The 42-year old Marshal Konstantin Rokossovsky, who greatly impressed the Red Army with his slogan: "Victory must be curved out of stone and not imprinted on loam", has been appointed Commander of the Western Army. Marshal Zhukov, who is considered to be the ablest general in the Red Army and whose strategy was mainly responsible for the succeesful reduction of the Mannerheim Line, which was considered by the Finns to be an impregnable line of fortifications, will command the Southern Army. The black-moustached Marshal Ivan Bagmarian has been entrusted with the task of leading the Caucasian Army and the reputed Marshal Simyon Timoshenko has been given the command of the army stationed in Turkesthan, while the supreme command of the army in the Far East has gone to the corpulent Marshal Rodieni Malinovsky, who so successfully carried out the counter-attack in Stalingrad, which turned the tide of the war definitely in favour of the Russians, and who finally closed the arms of the gigantic pincers by effecting a meeting with Rokossovsky. Out of this army of 1,800,000 men at least 800,000 may be reckoned as mobile troops that at regular intervals are replaced by the newly called in. But about a million men in the army serve as professional soldiers throughout their life. These six army corps employed on the Union's frontiers are all self-contained and independent units as regards operational tactics and administrative policy. One of the fundamental principles of Soviet military strategy, which is specially cared for by all ranks of the army is based on the doctrine "Adnoi Voini Doktrina" (The doctrine of waging war on a unified basis). According to this principle a common pool for the successful utilisation of all the technical, tactical, strategic and material resources of the army must be created and the method of warfare should be meticulously planned and perfected behind the front before the actual starting of hostilities. The Russians have also plans ready for dropping big armies from the air behind an would-be enemy's lines of communications and supplies. The delicate problem with regard to the actual production of the atom bomb is however giving the Russian High Command a cause for head-ache, though it is now an open secret that the Russians have full knowledge of the complicated process of manufacture of this type of bomb. In the opinion of experts Molotov did not mince matters when he made a dark innuendo about it in one of his public speeches held in Moscow recently. But the snag about the whole thing lies perhaps

in the fact that until now they have not made such a progress in this direction as to be able to proceed immediately with its manufacture on a large scale industrial basis. All the same they have started setting up three factories for this secret purpose in eastern Siberia which are expected to work on a satisfactory productive basis within the next 12 or 18 months. Against the background of the secret activities of the Russians, which might have been prompted by dark and sinister motives, the fact that the Soviet High Command have got scent of a scientific method recently developed by the Americans for strategic atom-bombing stands out in bold relief in the present political set-up of the world. The Russians have little doubt in the effectiveness of this method with the help of which the Americans can easily render the Russian oil-field at Baku and the others that lie not far away from the sea-coast useless by atom-bombing not the oil-fields themselves but a certain area of the sea surrounding them. By their proximity to the sea most of the Russian oil-fields might thus prove very vulnerable to attacks by enemy air-craft carrying a deadly load of atom bombs and specially the oil-fields at Baku, which for their high yield of oil constitute one of the most important sources of the Union's war-potential, by virtue of their nearness to the Caspian Sea can be easily put out of action by the dropping of a few atom bombs on this inland salt-water lake. This possibility has made the Russian High Command extremely nervous as they fully realise that failing to maintain the full productivity of these oil-fields they can hardly carry on a war for a long time with the Western Democracies. Keeping this threatening danger in view the Russians General Staff have started work in feverish haste on a gigantic military project, involving the construction of a huge screen looking exactly like an unfolded parachute on the shores of the Caspian Sea, for the purpose of preventing radio-active contamination from vitally affecting the nearby oil-fields. Though the Russians may not have yet succeeded in making the desired progress in the manufacture of the atom bomb, yet it must be conceded that with regard to V-weapons they are already well advanced for meeting any contingency in a future war. They have, of late, particularly devoted their energies to the development of these pilotless, propeller-driven aerial projectiles for long-range bombing. It is reported that such a high degree of precision-bombing has already been attained with these weapons that from the long distance of 1,400-2,000 km. they can be effectively used on specified

military targets with chances of near misses being as low as only 2-3 miles on the average. The Russian High Command is of the opinion that their chances of victory in a war will be much greater, if they can some how put it off to a suitable time in the future when they will have fully developed these deadly lethal weapons of war. With this object in view the Kremlin is doing its best to prevent the outbreak of a world-conflict in the near future. But none the less the Russian leaders are prepared for any eventuality and have drawn up plans for successfully conducting a war. Firm in their conviction that the decisive battle in a future war will be fought out in the "Dalnie Vostock" (The Far East), the Russian General-Staff are strongly fortifying their existing bases and constructing new strategic ones in Siberia. From the view-point of the Russian General-Staff the third World War against the Western Democracies could have only two important phases. The key to success in the first phase can be provided only by a quick occupation of the whole Western Europe. It is looked upon as a comparatively easy task, for the successful fulfilment of which only the help of those troops that constitute the present peacetime army of the Union plus the help of those troops employed on the Home Front is considered more than enough to match the combined armies of the Western Powers. They hope to be able to finish off this affair in the course of only 3-4 weeks. As there is no room for complacency and over-confidence in their military strategy their calculations must have been based on certain concrete and irrefutable facts. The second phase of the operations will begin with a 'Blitz'-offensive on the Iberian Peninsula simultaneously with the forcing of the Mediterranean by large contingents of highly equipped troops whose first and primary objective would be to establish a firm foothold in North Africa, while another arm of their pincer-movement will be provided by a powerful thrust though Persia, Iraq and Syria towards the strategically so important Suez Canel. The Russian General-Staff have plans well in hand for bringing to a successful conclusion the second phase of the war in just about 3 months time. If their plans do not misfire they hope to be able to neutralise quickly and swiftly the whole of the Mediterranean area, after which they will be free to give more attention to the vital task of protecting and securing their flank against a possible attack from the British Isles. About a hundred divisions are considered sufficient for this purpose and half of this strength will be composed of Bulgarians, Jugoslavs and

Czekoslovaks. The third and the last phase of the war, according to them, will begin in the Far East, where they will then be free to rush their crack-divisions from the west for the final and decisive battle, which in all probability will be fought out in China. Here the struggle of the giants is expected to last for a long time. The beginning of this last phase of the war will see the Russians throwing in a colossal army of 300 divisions, sufficiently, reinforced by a large number of Chinese communists, and once China is completely overrun the Russians hope to offer a compromise-peace to the U.S.A., based on an equitable division of the world into two separate and distinct spheres of influence. The Russia's plan, if accepted by the U.S.A., will give the former complete mastery over the whole of Europe, except the British Isles, the near and the middle East. the whole of North Africa and China, while the U.S.A., will hold an undisputed sway over India, Indo-China, Indonesia, South America, the British Isles with her colonies and the Japanese Islands. The main pre-occupation of the Russians for the present time is not so much the atom bomb but the question how to confront the Western World with a political "fait accompli". It is believed that once they succeed in manufacturing atom bombs, a new situation in world politics might naturally arise creating a military deadlock, and it might perhaps then remind us of the hesitation betrayed by both sides during the last war regrading the use of poisonous gases as a last desperate measure to avert defeat and ensure victory. The Russian General-Staff are at the same time keeping themselves busy with the all important task of devising ways and means of securing their oil supply and therefore the grim possibility of another war breaking out in the near future is giving them a real cause for headache.

SONGS OF VAISHNAVA MYSTICISM

(ADAPTATIONS FROM CHANDIDASA)

LATIKA GHOSE

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BHAVA SAMMILAN OR RE-UNION IN SPIRIT

These poems of Chandidasa merge in spirit with the Ragatmika Padas or poems about Sahajiya Sadhan. In these poems Krsna realises Radhika as a power of bliss. Radhika now feels no pain for Krsna's desertion, for such is her identity of being with his that she realises that Krsna's enjoyment is her own. Nature whose expression of joy she had restrained through her sorrow and forgetfulness of her true nature as the Hladini Sakti or Power of Bliss of the Divine, is now once more free to give untrammelled expression to its joy. Both Krsna and Radhika realise that through the Bhava Sammilan or Re-union in spirit both of them have reached the goal of their earthly sojourn by realising in themselves the divine Bliss through love. Radhika hints that Krsna's power of gathering the whole world back to him is an unfathomable mystery, whilst Krsna too proclaims that none knows the mystic essence of Radhika's being for which he himself made sojourn on this earth and for which the sages have been vainly seeking. It is this mystic ecstasy which Radhika typifies, this extatic union with the Divine which is experienced by all followers of erotic esoteric cults. This is the Madhu of the Vedas, the Mahasukha or great Bliss of the Buddhist mystic cults, the nectar which drips from the union of Siva and Sakti at the Sahasrara the ecstasy of the Sufi saints and of the Christian mystics.

Radhika

To whom shall I pray
What shall I say
My ignorance still my bale.

If I but come,
To your heart my home,
With their scandal men me nail.

I may not talk,
I may not walk,
A helpless maid am I,

Though I have eyes,
From my heart's dear prize,
Far away I sigh.

In my heart a weight,
Such is my fate,
My love's sweet burden I bear.

Forever unwise,
Must I waste in sighs,
Evil tongues still dare.

Krishna

Without you my love,
The heavens above,
Are wrapped in darkness complete.

A moment's sight,
Of your face so bright,
Makes my heart with rapture beat.

All else grows stale,
Is full of bale,
You alone my joy.

I have grown ascetic,
For your beauty prismatic,
For in you there's no alloy.

Your name my prayer,
A psalm how rare,
On love's rosary I tell.

Of you I think,
Your bliss I drink,
As from a nectarous well.

শুণ হে চিকণ কালা
বলিব কি আর চরণে তোমার
অবলার যত জ্বালা।

Radhika

The beloved fair,
My only care,
In my memory sole he reigns.

His love my attire,
For him a-fire,
My heart all else disdains.

The cuckoo sings,
The green grove rings
With his song how wildly gay.

My senses are drowned,
In love's sea profound,
Oh ! how can I say him nay.

His mind attunes,
With mine communes,
His slave shall I always be.

In his love am I rich,
None can bewitch,
The soul so well as he.

Krishna

Naught to my sight
Save you my delight,
Remains for me to perceive.

Wherever I turn,
I your beauty discern,
Naught else my mind can conceive.

What waves of bliss
My being kiss
As they rise in nectarous surge.

I am only at rest
To your bosom prest,
Love charmed from desire's urge.

রাই বিনে মনে সকলি আঁধার
দেখিলে জুড়ায় আঁখি।

My heart athirst,
Would surely burst,
Had you yourself not given.

Oh where shall I hide,
In what place confide,
My jewel in what heart-heaven.

My soul your lay,
Sings night and day,
As I lie with breath abate.

In my sleep I shiver,
With love I quiver,
As in trance with you I mate.

Even in deep
Unconscious sleep,
I see you as if awake,

No vision far,
No distant star,
But immersed in my love's sweet lake.

Radhika

Dear have you come
To my heart your home,
A year I have spent in what sorrow.

My senses a-quiver,
My heart a-shiver,
Bids you a joyous good-morrow.

A maiden shy,
Naught could I reply,
By biting slander stung.

Hard granite would split,
To so silent sit,
While grief my sad heart wrung.

রাধা বিনে আর আন নাহি ভায়
দেখি সে রাধার রূপ।

What storms I weathered,
Dear as you gathered
Enjoyment in Mathura town.

But no grief I feel,
For past woe or weal,
For your joy I regard as my own.

Let the cuckoo call
On the date-palm tall,
And sing its paeon of praises.

Let the black bees hum,
No longer dumb,
As they journey 'mid flowers in mazes.

Let the river flow,
Let the breezes blow,
Rippling the ripened corn.

Let the full moon rise,
Lovers surprise,
And pang not hearts forsworn.*

Krishna

On a rosary I tell,
Your name's sweet spell,
My garment your golden hue,

For countless ages,
The dream of sages,
Have they longed your beauty to view.

For the merry dance
Of your liquid glance,
Am I bound in the toils of birth,

None knows the essence
Of your mystic presence,
Which made me come to earth.

* বহু দিন পরে বঁধুয়া এলে
দেখা না হইত পরাণ গেলে।

Without your love's ire
Desire's fire,
Would leavé in the heart some smart,

Tranquil my soul,
As I reach your goal,
The haven of your heart.*

Radhika

Your are my soul,
My love, my goal,
And I your love's sweet thrall.

My body, my mind,
In love's chains I bind,
For to you I have given my all.

My kinsmen, my caste,
My present, my past,
I offer at your feet.

You are my heaven,
My soul's dear-leaven,
Your love my nectar sweet.

A milk-maid mad,
With heart full sad,
What words to you could I speak ?

Lord of the earth,
Priceless your worth,
The sages your wisdom seek.

Pure or impure,
Your love my lure,
I know not good or ill,

Men's scorn I dare,
The world for-swear,
Of Calumny drink my fill.†

* জপতে তোমার নাম বংশী ধারী অনুপাম
তোমার বরণের পরি বাস।

† বঁধু কি আর বলিব আমি
মরণে জীবনে জনমে জনমে
প্রাণনাথ হৈও তুমি।

Krishna

Humble, meek,
Your compassion I seek,
Oh ! never me foreswear.

Your are the theme
Oh my worship supreme,
For you, the high gods, I dare.

To you I hymn,
At eternity's rim,
Love's psalm, your bliss to win.

At your feet I surrender
My worship render
And know not virtue or sin.

Oh ! who will ease
Love's disease,
Which shoots its pangs in my heart ?

My body immortal,
God's own portal,
My soul of the sublime apart.

Still shall I sink,
Of poison drink,
Make of danger my way.

To heights sublime
Sweet maid I'll climb
For you the pathless assay.*

Radhika

No words I utter.
My heart a-flutter.
My soul your love's calm lake,

Cruel love's city,
On me have pity,
Or in sorrow my heart will break.

* আর এক বাণী শুন বিন'দিনী
দয়া না ছাড়িও মোরে।

Mankind your slave,
Your love must crave,
Your nature who can guess ?

If my maids too sigh
For your embraces vie,
Oh ! who will soothe my distress ?

Your love the fuel,
Your words my jewel,
The jewel of jewels you preside.

Pure or impure,
I know not sure,
For dear in my heart you abide.*

Krishna

My flute always
Sings your praise
Your name my love's dear charm.

I love's rosary string,
To the heavens wing,
Singing your name's high psalm.

Forever I view
Your image true
No matter where I go.

Love my creed,
Your name's sweet seed
In my heart as a seedling I sow.

A moon-bird athirst,
Still am I curst,
My sorrow, who will console ?

My consciousness sad,
An elephant mad,
Rushes still to its goal.†

* বঁধু কি আর বলিব আমি
যে মোর ভরম ধরম করম
সকলি জান হে তুমি।

† শুন গুনাগরী রাই
তোমার মহিমা এ রস চাতরী
সদা মুরলীতে গাই।

Round the World

Ministry for Economic Affairs

In course of a discussion on the resolution which was moved in the Indian Legislature, recommending the establishment of a Commission to suggest ways and means for checking inflation, the Prime Minister, Pandit Nehru, pointed out that such a Commission would be undesirable from more than one point of view but the establishment of a Ministry of Economic Affairs might be necessary to this end. At present these affairs are tackled by different Departments of the Government, *e.g.*, the Departments of Commerce, of Industry, of Labour, of Works, Mines and Power, of Agriculture and Food and of Finance. The Ministry of Economic Affairs, if constituted, would, therefore, work only as a planning and advisory body. Even in that case its functioning would be difficult. After its establishment, it might, for instance, be necessary for a contemplated line of action in any of the existing Departments referred to above to be sent first to the new Ministry and have it examined there as to its economic implications and then only it would be adopted finally by the Department concerned. This would place the Department in an inconvenient and even invidious position and make the Ministry of Economic Affairs a super. organisation. If again this Ministry is merely to study the economic and social conditions of the country and make suggestions from time to time to the Cabinet regarding the lines of action which might be taken by the different Departments in matters having economic implications, its functions might possibly be better discharged by an expert research organisation which may be attached to the Finance Department. Possibly the Bureau now headed by the Economic Adviser might be further developed and its status augmented and this enlarged body might be given this responsibility. The Bureau might even be developed into an autonomous Board consisting of a chairman and two or three members, assisted by an expert staff. Evidently it will be an advisory board, but the recommendations which it might submit to the Prime Minister would certainly have weight in view of the authoritative source from which they would emanate.

Commonwealth Parliamentary Conference and Indian Delegation

The number of International and Inter-Commonwealth Conferences has increased by leaps and bounds and India as an international person is obliged to send delegations to most, if not, to all of them. But such

delegations are not unoften haphazardly chosen without proper attention being paid to the agenda of a Conference.

The Commonwealth Parliamentary Conference has been held from time to time for many years past and has met in different Dominions. It is, however, meeting in September 23, not to discuss parliamentary procedure or merely to develop social relations between members of different Dominion Parliaments. The Associated Press of India informs us that the agenda will include " Foreign Affairs and the U.N., Economic Co-operation within the Commonwealth, Defence and Communications and Migration and Distribution of Population." Each of them is a specialised subject and will require not only general ability but specialised knowledge as well to tackle them. But the Indian delegation will consist of the Speaker (Mr. G. V. Mavlankar), Mr. Satyanarain Sinha, Mr. S. V. Krisnamurthy Rao, Pandit Thakur Dass Bhargava, Mrs. Hansa Mehta, Mr. Frank Anthony, Mr. Upendranath Barman, Pandit Balkrisna Sharma and Mr. Thirumala Rao.

Recruitment of Railway Servants in Assam

Provincialism is a new development which may involve the country in ruin. This is recognised by our national leaders. Pandit Nehru has in fact utilised every one of his recent speeches to deprecate this pernicious growth. It is on this account painful to us to find that while he has been condemning it in strong words, his Government in the Ministry of Railways has taken a step towards accommodating the spirit of provincialism. We are referring to the machinery which will henceforward be responsible for recruitment to the railway services operating in Assam. Railway is a central subject and the Government of India is to be responsible for its management. Its services are central services over which a Provincial Government should have no say. The Assamese, however, raised the cry that Assamese alone should be recruited to the services which would operate the railway in Assam. This demand violates the basic principle of federalism and any concession to it may only result in strengthening the spirit of provincialism for which Assam has now become notorious. But to our surprise the Government of India in the Ministry of Railways has actually made this concession. It is understood that henceforward one official of the Railways appointed by the Ministry of Railways and one official of the Assam Government appointed by that Government will together be responsible for appointment to the railway staff in the province of Assam. Meanwhile reports of high Bengali railway officials being transferred are available. It was not long ago that in the name of provincial autonomy the Government of undivided Bengal, dominated by the Muslim League, did not allow the railway service to be protected from Muslim goondas in East Bengal districts by any central agency.

Railway communications were made almost impossible because of this emphasis on provincial autonomy. Are we going in for its repitition in another form ?

Future of Korea

Korea has been the playground of power politics since the rise of Japan to international status in the last century. It was to Japan what Crete was to Greece and the low countries to Britain. The Japanese Government could not allow it to remain weak and fall into the hands of any continental power which might utilise it as a jumping off ground against its islands. This was the argument for Japan's aggression in and occupation of Korea. Formally converted into a province of the Japanese Empire in 1910, it remained in this unfortunate position till Japan was defeated and turned out from the continent in the last war. The question had meanwhile arisen as to what would be done with Korea after victory. A freedom movement among the Koreans in exile had been active for over two decades. It was expected that the Allies would make a declaration during the war that on the expulsion of the Japanese forces from Korea, it would become an independent state. To that end a Government in exile might also have been recognised. But the Allies refused to make any such declaration. It seemed that they entertained other ideas about this country. All that they said was that in due course Korea would be independent. In other words their idea was that it must pass through a period of apprenticeship under the control of an imperialist power other than Japan before being recognised as a free state. This meant that Korea was to fall from the frying pan into the fire. This designedly uncertain attitude on the part of the Allies resulted, in their hour of triumph, in a dash both on the part of the Russians from Manchuria and of the Americans from Okinawa towards Korea. The Russians took possession of the Northern half and the Americans of the southern half of the peninsula. Three years have now elapsed since there was this unseemly rush for acquiring power over a helpless people. The Russians have consolidated their power in the northern half and communist principles have been duly inculcated in the people there. In the southern half the Americans after a period of military rule held an election sometime ago and set up a government whose position it is difficult to understand from here. This much we know that during the holding of the election there was a good deal of trouble and much loss of life. We have also now learnt that when on the 15th of this month Korean republic was formally installed, fifty thousand armed men had to be on duty in Seul alone. We do not know how far the present Government may be regarded only as a puppet in the hands of the American occupying forces. But the

important fact is that such occupying forces are there. Meanwhile a people's republic is being set up in northern Korea whose policy will be to extend its jurisdiction gradually over the whole of Korea. So the Koreans are now pressed between the upper millstone of Russian communism and the lower millstone of American militarism. Sandwiched between the two, Korean nationalism and independence are being strangled.

Spying by diplomats—

In the early years of the modern age when the custom of appointing permanent diplomatic legations in other countries was first being evolved, it was recognised that ambassadors had two important functions to perform. One was to lie and the other was to spy. "An ambassador is a person who is sent to lie abroad for the benefit of his country". This was an excellent punning epigram. The ambassador was besides to keep himself well informed as to the course of events in the country to which he was accredited. This he could not most often do except by discreet bribery and corruption. Military and Naval attaches who form important adjuncts of a modern legation have the primary duty of getting at military and naval secrets of the country where they are stationed. Every body knows that such secrets may not be reached except through tricks which in ordinary social life people happen to regard as not only objectionable but heinous. The agents of every country practises such tricks, some with success and some without it. But attaches are honourable men so long as they are not caught in the act of corrupting and bribing people to gain their end. If, however, they are caught, they have to pay the penalty. Their recall is demanded and they have to be withdrawn from the scene of their activities. Hellenic traditions tell us that a Spartan might supplement his meagre and monotonous ration by stealing. This remained, however, quite honourable so long as he was not caught in the act. If he was, he was disgraced. A diplomat caught in the act of spying is not disgraced by his country but once withdrawn from his diplomatic post, his services have to be used with greater circumspection. A Military attache in the American embassy at Moscow was recently caught in the act of securing secret information from a weak Russian customs officer. We do not know what gratification the customs officer accepted from the attache. Nor do we know what punishment has been meted out to him by the Soviet authorities. We only know that the American attache was given his passport and had to get back to Washington. This was according to ordinary diplomatic practice. The customs officer must, however, have been dealt with in the characteristic soviet manner. India would possibly have profited much if some detailed information in this regard was available.

Leadership of the Canadian Liberal Party—

Early in this month was held the national convention of the Canadian Liberal Party to choose a new leader in the place of Mr. Mackenzie King who wanted to go into retirement. Mr. King had been in official and public life for nearly fifty years. He first came to Ottawa as a civil servant in 1900. He served in this capacity for about two decades and then joined politics and became the leader of the Liberal Party in which capacity also he had served for nearly thirty years. An able leader, and an adroit party manager, his contributions to Liberal success during most of this long period were immense. But even a veteran has to retire. It is difficult to know if Mr. King's retirement was as willing and voluntary as it was advertised to be. It is true that he had threatened to retire many times during the last nine years The war and its aftermath were, however, a justification for his continuance in the leadership. But some said that he would still be willing to continue if the convention which met on the 6th of this month insisted on his remaining at the helm for another period. But this time the Liberal politicians who met at the convention took him at his word and accepted his resignation. So the old war horse has been decaparisoned. He may, however, live his political career again by sittting down to write his memories.

His successor is Mr. St. Laurent. The leadership of the Liberal Party thus goes again to a French-Canadian after a lapse of three decades. Sir Wilfird Laurier had led the party admirably, with courage and imagination. Now another French-Canadian and a Roman Catholic at that has stepped into the leadership. This succession was logical from more points of view than one. First, it is consistent with the principle of rotation which is observed in some other important matters in canada. Secondly, Quebec may now be regarded as the only safe stronghold of the Liberal Party, though not of liberalism as such. This may appear self-contradictory. But actually it is not so. The French-Canadians are not liberal in outlook. They are really a most conservative people and in other circumstances they would be expected to join *en bloc* the Conservative Party. But in respect of the relations between Canada and the British Empire as a whole their ideas are different from those of the Conservative Party. That explains why this Party has not much of a following in Quebec although otherwise it would have been an ideal place for the Conservatives to dig deep in. Unable to join the Conservative Party, the French Canadians have given their support to the Liberal Party which, it should be emphasised, does not differ much from its Conservative rival except in regard to relations with the Empire.

It may in fact be repeated that the province of Quebec is the hope of the Liberal Party. Of the one hundred and twenty-seven regular support-

ers of this Party in the present House of Commons as many as eighty are French-Canadians. It should be remembered in this connection that the Co-operative Commonwealth Federation Party which was a very small affair only a few years ago has grown in stature and strength and has become a serious rival to the Liberal Party. The province of Saskatchewan was already in its hands and now it is reported that Ontario also has passed under its control. This is a serious loss. Alberta has for many years been dominated by the Social Credit Party and it is unlikely that the Liberals would have any foothold there in the near future. In British Columbia and Manitoba also the Liberals may keep the people from going left only in co-operation with the Progressive Conservatives. In view of these facts the Liberal Party for its very existence must woo the French-Candians as best they can. The election of a French-Canadian as the leader of the organisation has been one of the wisest steps to this end. Mr. St. Laurent is further a man of considerable respectability, experience and ability. It is true that he joined politics only seven years ago and that at an advanced age of sixty. But he had been the recognised leader of the bar at Quebec and enjoyed a good deal of public affection and regard. Appointed Minister of Justice in succession to the late Mr. Lapointe in 1941, he soon became a pillar of strength to the Cabinet both in the House of Commons where he proved to be a formidable debater and in the country where he inspired confidence. It was no wonder that Mr. Mackenzie came soon to entertain high regard for his ability and persuaded him to take up in 1946 the portfolio of External Affairs which he was himself compelled by the burden of work to relinquish. The choice of such a person as the leader of the Party has consequently been logical and natural.

Who rule Iraq?

Iraq is ruled not by any of the five political parties which make public noise but the thousand Sheikhs "who own about two-thirds of all cultivable land". "They have the money, they have the land, they have their private tribal armies and they have the ear of the Regent and the British." It is their representatives, the so-called Independents, who dominate the Parliament. Why was then the Treaty with Britain rejected so unceremoniously and why it is said that Britain's hold over the country has now become so precarious? The fact is that while in normal times the Sheikhs whose vested interests are bound up with those of Britain run the country as they would like, all on a sudden the masses, particularly the city rabble, are overtaken by a gust of passion and proceed to sweep everything away. They have now a rallying ground

in the National Democratic Party, which is not normally very powerful but in emergencies has the support of thousands in the streets. It was this sudden rallying of thousands which made impossible the ratification of the Portsmouth Treaty and which threatens Britain so much to-day.

Reviews and Notices of Books.

Bangalay Bauddha Dharma (Buddhism in Bengal)—By Sri Nalini Nath Das Gupta, Calcutta University. Published by A. Mukherjee & Co., Calcutta. Pages 1-268, Pls. 1-9. Price Rs. 4-8-0.

Bengal, though not the homeland of Buddhism, was at one time an important centre of the cult. Late tradition records occasional association of its founder with the province, which, however, is unauthentic ; but the cult itself must have found its way there not long after its rise to importance. Its existence during the Maurya and Sunga periods can be traced from early Indian literature and inscriptions. Though we do not know much about its local condition during the early centuries of the Christian era, the flourishing state of the cult from the Gupta period onwards undoubtedly proves that it was prevalent in earlier times. The Chinese travellers, Fa Hian, Hiuen Thsang and It-Sing, speak about different Schools of Buddhism in Bengal, all of which had many followers. The monasteries of Po-Shi-Po (Bhasu Vihara near Mahasthan, Bogra), Lo-to-mo-chih (Rangamati, Murshidabad), Tan-mo-lip-ti (Tamralipti, Tamluk, Midnapur) and various other places teemed with Buddhist monks preaching and practising their religion. The royal family of Samatata produced one of the greatest scholars and theologicans of all times; he was Silabhadra, the preceptor of Hiuen Thsang at Nalanda and the Sarvadhyaksha of the Nalanda Mahavihara. It was, however, during the Pala period that Buddhism appears to have attained the highest pinnacle of its glory in this province. Most of the eminent Pala kings were Parama Saugatas or devout Buddhists by faith, and it was under their royal patronage that the creed was re-orientated and remodelled in various ways. Hinayana and Mahayana forms of Buddhism with their multiple sub-sects no doubt flourished in different parts of the land from much earlier times, but new phases of the later form, such as Mantrayana with its various aspects like Vajrayana, Sahajayana, Kalachakrayana etc. were systematised and expounded by a large number of Buddhist teachers who were children of the soil. Saraha Pada, Lui Pada, Kumara Vajra, Abhaya Vajra and a host of Bengali Siddha-charyas contributed enormously to the exposition of the extremely esoteric and mystic religious concepts of these schools. These expositions form the earliest essays in Bengali literature. Atisa Dipankara or Dipankara Srijnana, one of the greatest sons of Bengal, was prevailed upon by the Tibetan king to introduce reforms in the corrupt Buddhism of Tibet in the 11th century A.D.; Atisa dedicated the whole of his later life to this task and died

there. Many other such names are preserved in Tibetan literature, and they prove in a remarkable manner the part played by eminent Bengali Buddhist scholars and theologians in reforming and remodelling the current forms of Buddhism in Bengal and its adjacent countries. One result of the intense religious activities of the Bengali Buddhists of this period was the highest development of the iconographic art of the country. Some of the extant images of the Mahayana and Vajrayana deities which were made by the reputed Bengali artists like Bhiman, Bitpala and a host of others to aid the *sadhana* of the numerons lay and clerical worshippers still excite the admiration of the art connoisseurs of the world.

Buddhism began to decline in Bengal from the latter part of the Pala age. It then lost its creative character and vitality and during the reign of the non-Buddhist Senas, it was shorn of much of its glory. It is true that the Senas were not really the persecutors of the creed, but under these Saiva monarchs it was deprived of the royal patronage which seems to have been one of the potent causes of its efflorescence during the Pala age. The decline of the cult is interestingly reflected in the decadent images of the Buddhist gods and goddesses that were fashioned by the local artists of this period. The invasion of Bengal by the Muslims sounded the death-knell of Buddhism here and during its gradual conquest and subsequent rule for centuries by the alien conquerors, the cult disappeared by stages. It took a long time to die, but it left its traces in various forms in the life and culture of the Bengalis.

This fascinating story of the spread and decline of Buddhism in Bengal has been lucidly narrated in Bengali by the learned author in seven very well-knit and ably-written chapters. In a short introduction, he presents to his readers the evolution of the cult in India, it serves as the basis on which he builts his main theme in the chapters that follow. He has discriminatingly used all the relevant materials, both of a literary and archaeological character in developing the subject matter, and he has been very successful indeed in its exposition. Credit must be given to him for the intelligent use which he has made of the numerous Buddhist icons in the collection of the various local museums and private individuals in throwing light on the condition of the creed in different periods. The few plates which are inserted in the volume have been well chosen and reproduced. Books of this type and on allied subjects are now urgently called for and we hope that scholars will follow suit in substantially contributing to and extending our knowledge of this important section of Indological studies. The publishers, Messrs. A. Mukherjee & Co., should be congratulated for the fine get-up and printing of the volume, in these days of scarcity and control of paper.

JITENDRA NATH BANERJEA

Malaya—C. S. Rawlings, published by the Oxford University Press. Price one shilling.

This is an appreciative book containing much information about Malaya, which is now occupying much space in our newspapers. The reader would do well to have a cursory glance at it to understand the real situation.

"PEREGRINE PICKLE"

The Gospel of Selfless Action or the Gita according to Gandhi—By Navjivan Publishing House, Ahmedabad. Price Rs. 4.

Gita in our Hindu society, is regardad as being the very word of God. Though directly addressed to Arjun, they in fact are meant for humanity as a whole, irrespective of caste, creed and sect, and very convincingly point out the right path to be adopted. It is, however, generally seen that interpretations of the slokas cloud the issues and the above object is thus missed. One peculiarity of the slokas of the Gita is that they can be interpreted in innumerable ways to suit numberless temperaments and perhaps that is why Mahatmaji undertook the task of explaining Gita in a most general way. The late Shri Mahadev Desai deserves our sincerest gratitude as he voluntarily undertook the task of elucidating Mahatma's notes.

J. N. MAITRA

Baniadi Shiksa or Basic Education—By Samarendra Dutt Ray. Published by the Book House, 15, Bankim Chatterjee Street, Calcutta.

The Wardha Scheme is not well known among our masses and the author has done yeoman's service in writing his book on it in Bengali so as to acquaint the people of the province with the aim and purpose of the scheme. The book is timely and we recommend it to the public.

J. N. MITRA

Ourselves

Sir B. L. Mitter and Draft Constitution

At the invitation of the University Sir B. L. Mitter delivered two lectures on the Draft Constitution of India. The Vice-Chancellor presided on the occasions. The lectures evoked considerable interest.

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Lecture on Doctoral Studies in U. S. A.

Under the auspices of the World Economic Institute of the University, Dr. Nabendu Datta-Majumdar who returned recently from the U.S.A., gave a talk on 26th August last on Doctoral studies in the Universities of that country. He emphasised the importance of seminar work and of learning two modern languages in such studies.

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Kalyan Kumar Research Scholarship

The above scholarship for the year, 1948, was conferred upon Mr. Prafullakumar Ray, M.B. He will carry on researches in the School of Tropical Medicine.

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University Representation on the Council of the Imperial Library

Recently the composition of the Council of the Imperial Library which is being re-named National Library was altered. The Vice-Chancellor was nominated by the Syndicate to represent the University on the reconstituted Council.

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Industrial and Commercial Conditions of Norway

Under the auspices of the world Economic Institute of Calcutta University Mr. Gylseth, Consul-General of Norway, gave a public talk on "Norway today" at Darbhanga Hall on Thursday, the 22nd July, 1948, at 3-30 p.m. Students and Professors of Economics, Commerce, Political Science, Geography, Philosophy and History attended the lecture. Some of the Calcutta Colleges were also represented among the audience, Mr. Gylseth answered the questions, which were numerous, in a detailed and helpful manner. At the end of the lecture Mr. Gylseth was treated to tea by the Registrar in the President's room.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

It is notified for general information that under Section 22, read with sub-section (3) of Section 21 of the Indian Universities Act (VIII of 1904) the Governor is pleased to order that with effect from the commencement of the session 1947-48, the Islamia College, Calcutta, shall be affiliated to the Calcutta University in Sanskrit to the B. A. (Honours) Standard with permission to present candidates in the subject from the examination of 1949 and not earlier.

Sd. S. C. GHOSH,
Registrar (*Offg.*)

CHAPTER XXXVIII-A

Modification of Syllabus and Distribution of papers for the Examination in Certificate in Tanning.

1. *Delete* the words 'A fee of Rs. 25' in line 1, paragraph 4, page 419 and *insert* 'A fee of Rs. 50'.

2. *Delete* the words ' fee of rupees twenty-five ' in line 7, paragraph 4, page 419 and *insert* ' fee of rupees fifty'.

3. Rewrite paragraph 6, page 420 as follows :—

The subjects for the Examination for Certificate in Tanning shall be :—

(*i*) Principles and Methods of Leather Manufacture
(*ii*) Analytical Chemistry of Leather Manufacture
(*iii*) Statistics and Costing
(*iv*) Elementary Microscopy and Bacteriology
(*v*) Leather Trades Engineering

4. Replace paragraph 7, page 420 by the following :—

" There shall be two Theoretical papers in Principles and Methods of Leather Manufacture and in each of the other subjects mentioned in paragraph 6 there shall be one Theoretical paper. Excepting (*iii*) Statistics and Costing there shall be a practical paper in each of the other subjects."

5. Rewrite paragraph 8, page 420 as follows :—

The distribution of marks in Theoretical and Practical papers are as follows :—

Theoretical

Paper I—Principles of leather manufacture	... 100 marks.
Paper II—Methods of leather manufacture	... 100 marks.
Paper III—Analytical Chemistry of leather manufacture	... 100 marks.
Paper IV—Group I—Elementary Microscopy and Bacteriology of leather manufacture.	... 50 marks.
Group II—Statistics and Costing	... 50 marks.
Paper V—Leather Trades Engineering	... 100 marks.
Theoretical—Total	... 500 marks.

Each Theoretical paper of 100 marks and 50 marks shall be of 4 hours and 2 hours respectively.

Practical

Paper I—Leather manufacture including 50 marks for laboratory records	... 250 marks.
Paper II—Analytical Chemistry of leather manufacture	... 100 marks.
Paper III—Elementary Microscopy and Bacteriology	... 50 marks.
Paper IV—Leather Trades Engineering	... 100 marks.
Total	... 500 marks.

5A. The following words be inserted in paragraph 15, page 421, after the words " are given below " converting the full stop into a comma :—

" and the Syndicate will have power to modify them from time to time on the recommendation of the Board of Higher Studies in Applied Chemistry."

6. *Omit* (*iii*) Elementary Chemistry and lines following pages 423 to 424 up to gallotannic acid, and *insert* " (*iii*) Statistics and Cost and the following lines below the heading :—

" Elements of Statistics—Compilation of statistical Report and charts—classification of data—Application of Graphical Methods—Correlation simplification—Probable errors—Various Methods of costing—Process cost—Direct and Indirect expenses—Raw Hide Purchase and stock Books—Process stock and output Books—Allocation of expenses and its principles—final cost—Book purchase—Issue and stock of consumable stores—Elementary Book-keeping by Double Entry principle—Preparation of Manufacturing account and or Trading account, Profit and Loss account and Balance Sheet Reconciliation of costs with Financial Accounts".

7. *Omit* (*vi*) Elementary Book-keeping, page 426 and lines following up to " Leather Sales Book."

Syllabus of Studies and Distribution of papers for the M.A. & M.Sc. Examinations in Applied Chemistry

DISTRIBUTION OF PAPERS

Theoretical

Paper I—General Chemical Engineering	... 80 marks.
Paper II—Applied Physical Chemistry	... 80 marks.
Paper III—General Chemical Technology (Organic)	... 80 marks.
Paper IV—General Chemical Technology (Inorganic)	... 80 marks.
Paper V—Special subject	... 80 marks.

Special subjects of which one must be taken by the students from the following list which may be modified from time to time by the Syndicate on the recommendation of the Board of Higher Studies in Applied Chemistry and the Executive Committee of the Council of Post-Graduate Teaching in Science :—

(1) Applied Bio-chemistry.
(2) Oil Technology.
(3) Silicate Industries (Ceramics, Glass and Enamel).
(4) Pharmaceutial Chemistry.
(5) Plastics.
(6) Advanced Chemical Engineering.

Each paper of 80 marks is a full paper and of 4 hours.

Practical

Paper I—(*a*) General Chemical Engineering	... 50 marks.
(*b*) Mechanical Drawing	... 50 marks.
Paper II—Applied Physical Chemistry	... 50 marks.
Paper III—General Chemical Technology (Organic)	... 50 marks.
Paper IV—General Chemical Technology (Inorganic)	... 50 marks.
Paper V—Special subject	... 100 marks.
Paper VI—Industrial Problem	... 50 marks.

SYLLABUS—GENERAL CHEMICAL ENGINEERING

Theoretical

A. CHEMICAL ENGINEERING PROCESSES

1. *Conveyance and storage of materials.*

(*a*) Methods of measurement of gases and liquids and the laws governing their flow.

(*b*) Plant and Equipment for conveyance and storage of solids, liquids and gases.

2. *Combustion* :

(*a*) Fuels, Classification, Calorific value, Properties, Analysis, Selection : Processing and utilisation of fuels.
Thermodynamics of combustion processes.
(*b*) Furnaces : Principles of design of important type; Chimney, Smoke. Measurement of temperature and draught.
Analysis of flue gases.

3. *Transference and conservation of heat* :—

(*a*) Fundamentals of conduction, convection and radiation of heat.
(*b*) Heat exchangers, coolers, heaters.
(*c*) Refrigeration.
(*d*) Air conditioning.

4. *Treatment of materials* :—

(*a*) Principles governing the design, layout and operation of plant for the processes employed in Chemical Industry.
(*b*) A knowledge of plants for the following operations :—
(*i*) Size reduction, Sieving.
(*ii*) Mixing and agitation.
(*iii*) Separation without change of phases or physical state :—Hydraulic separation. Air separation, Flotation, Filtration, Centrifuging Electrical and Magnetic separation.

(*iv*) Separation with change of phase or physical state Diffusion, Extraction, Evaporation; Distillation, Drying, Crystallisation, Absorption and Adsorption.

(*c*) Preparation of qualitative flow sheets of material, energy and time.

B. CHEMICAL PLANT CONSTRUCTION

1. The nature and *properties* of important materials employed in the construction and design of plant.

2. The resistance of materials of construction to corrosion and to chemical and physical change.

C. POWER AND HEAT

Generation and transmission :—

(*i*) Steam : Principles of construction and control; Determination of efficiency of boiler installation and steam operated plants.
(*ii*) Power gas : Producer and water-gas plants; Gas and oil engines; Automotive fuels; knock characteristics.

Practical

Paper I (*a*) Testing of Oil Engine; Air Compressor.

Determination of Calorific values of coal, Gaseous fuels and liquid fuel.
Determination of Efficiencies of Furnace and Boiler.
Electro-plating and Electrolytic chlorine.
Heat Balancing of Evaporating and Distilling Plant.
Heat Transfer. Drying; Pulverising; Sieving;
Elutriation; Flow of Liquids; Filtration.
Testing of Lubricating oils.

(*b*) *Mechanical Drawing* :—

A study of the fundamental concepts of descriptive Geometry and its application in Engineering practice; Drawing in Orthographic, Isometric and perspective projections; Dimensioning.
Making of dimensioned free hand sketches of machine parts and the accurate details and assembly drawings from sketches.
Machine fastenings; Flow sheets and chemical Plant Layout.

APPLIED PHYSICAL CHEMISTRY

Theoretical

Units, Kinetic theory of gases, Equation of state, viscosity, surface tension, Heat conductivity of gases. Thermochemistry; Three laws of Thermodynamics and their applications, Gas reactions and catalysis; Liquifaction of gases,

distillation of liquid mixtures, Phase rule, alloys, colloids, adsorption, Brownian movement, Electro kinetic phenomena and their applications, colloidal electrolytes, enzymes, Electro-chemistry—Electro-deposition, Electro-analysis, E.M.F. considerations, concentration, primary and secondary cells, Electro-thermics, Electric furnaces. Electro-metallurgy, Electro-chemical industries (*e.g.* alkali, chlorine cells, electrolytic hydrogen, etc., Electrolytic oxidation and reduction, Electrolysis of fused salts, etc.), Applied photochemistry including photo-electric cells.

Practical

Viscosity, surface tension, absorption, conductivity, conductometric—and potentiometric titrations, vapour density, molecular weight, partition co-efficient, preparation of colloids, co-agulation of coloids, cataphoresis, Standard cell, calibration of ammeter, Polarimetry, Dissociation constant of indicator Hydrogen ion concentration, Refractive index, Hydrolysis of esters, Absorption spectra, solubility product.

GENERAL CHEMICAL TECHNOLOGY (ORGANIC)

Theoretical

Petroleum Technology, Rubber (synthetic and natural), Plastics, Industrial carbon, wood distillation, carbonisation of coal, coal gases, carbohydrate Industries. Leather Technology, coal-tar and its distillation, Preparation of intermediates for Dyes, Synthetic and natural drugs, Elementary biochemistry and Enzymes.

Practical

Typical preparations; Nitration, sulphonation, Halogenation, Acetylation, Esterification, Diazotisation, Qualitative detection. Preparation of Industrially important Organic compounds, Quantitative Organic analyses of Sugar, Starch, Proteins; Tanning materials, Estimation of Phenol, Cresol, Anilines, Arsenic in drugs. Assay of Cinchona bark, Nux Vomica, Tea, Saponification value, Iodine value, Valuation of cellulosis materials, etc.

GENERAL CHEMICAL TECHNOLOGY (INORGANIC)

Theoretical

Technology of water; Industrial gases; Manufacture of the Common acids with special reference to designs of plants (*e.g.*, Sulphuric, Hydrochloric, Nitric, Phosphoric, etc.); Alkali industry; Manufacture of heavy chemicals; Metallurgy; Artificial manures; Electric furnace products; Calcareous cement industry; Refractories; Clays and clay products; Principles of analytical chemistry.

Practical

Preparations of commercially important chemicals. Aluminothermy (*e.g.*, Manganese from Pyrolusite, crystallized silicon, Chromium from chromic oxide), Preparation of common non-ferrous alloys in crucibles. Testing of reagents; Analysis of mixtures containing not more than six radicals including one rare element; analysis of a mixture of pigments; analysis and identification of minerals and ores. Assaying of gold, valuation of bauxite, copper ores, chrome ores, iron ores, slags, lime stone, lead ores, manganese ores and zinc ores; complete analysis of brass, bronze, German silver, ferro-manganese, white metal; cement and dolomite. Coal and gas analysis. Analysis of water. Complete analysis of cast iron and steel.

APPLIED BIOCHEMISTRY

Theoretical

Theories of fermentation, Enzymes and their properties. Acetones, Butyl alcohol and fermentation of Starch; Activated sludge process, fermentation of cellulose; Lactic Acid fermentation; Citric acid fermentation; Butyric acid fermentation, Acetic acid fermentation; Microbiology; Vitamins; Hormones; Food Chemistry and technology; elements of Immunochemistry.

Practical

Preparation of acetate and phosphate buffers. Preparation of ascorbic acid oxidase; standardisation with ascorbic acid; Titration of ascorbic acid against indophenol dye. Estimation of vitamin 'A' in cod-liver oil (Carr-Price value).

Estimation of thiamin. Estimation of urease. Preparation of malt, papain and pancreatin; tests of their specific enzymes. Estimation of organic nitrogen (Kjeldahl's). Preparation of caster lipase and its activity. Estimation of sugars. Estimation of ethyl, isopropyl butyl alcohols and acetone from ferment liquor.

Bacteriological

Preparation of stains; carbol fucshin, Gram's stains and spore stains. Preparation of culture media—nutrient broth, nutrient agar, malt agar gelatine media, Macconkey's broth, etc., and ste pipettes, tubes, petri-plates, etc. Microscopical observations single staining, gram staining, spore staining, hanging drop culture and different fungi (yeast, mucor, aspergillus, penicilium, etc.). Counting of organisms with the help of opacity tubes and haemocytometer. Determination of Rideal-Walker value, Bacteriological analysis of water. Preparation of vaccines and aglutination tests (Widal).

OIL TECHNOLOGY

Theoretical

(*a*) Mineral oil
(*b*) Statistics
(*c*) Drilling and pumping
(*d*) Distillation of crude Petroleum well
(*e*) Utilisation of gas from Petroleum well
(*f*) Utilisation of Petroleum products

Fixed Oil

(*a*) Statistics
(*b*) Rendering and refining of oil, fats and waxes
(*c*) Composition
(*d*) Preparation and properties of higher saturated and unsaturated fatty acid.
(*e*) Qualitative and quantitative tests
(*f*) Hydrolysis
(*g*) Manufacture of candles
(*h*) Properties of Sodium Salts of fatty acids
(*i*) Manufacture of soaps
(*j*) Boiled oil
(*k*) Hydrogenation of oil

Essential Oil

(*a*) Statistics
(*b*) Rendering of essential oils
(*c*) General composition of essential oils
(*d*) Synthetic perfumes
(*e*) Study of some typical essential oils
(*f*) Blending

Practical

(*a*) Determination of flash point of Petroleum fraction
(*b*) Determination of unsaturation and sulphur in Petroleum products
(*c*) Fractional distillation of Petroleum
(*d*) Rendering of Tallow, Fish oil and Castor oil
(*e*) Qualitative and Quantitative tests
(*f*) Separation of solid and liquid acids
(*g*) Catalytic hydrolysis of oils
(*h*) Hydrogenation of oils
(*i*) Analysis of milk, condensed milk, butter and ghee
(*j*) Industrial preparation of soaps

Essential Oils

(*a*) Assay of typical essential oils
(*b*) Preparation of some simple synthetic perfumes.

SILICATE INDUSTRIES

(Ceramics, Glass and Enamels)

CERAMICS

Theoretical

Classification of ceramic products, Raw materials; Formation of Clay; Characteristics of clay in the original condition, Types of clays; Chemical and mineralogical composition of clay in the original condition; Winning of clays and their purification, Musticity of clays; Colloidal nature of clays and relation to plasticity; The measurement of plasticity; Drying of plastic clays; The effect of heat on clays; Felspars and their analysis, preparation of raw materials; Formation of bodies, Glaze (composition, properties, preparation and application); Glaze defects and their remedies; Ceramic colours, metallic lustres like Earthen-ware, Stone-ware, Terracotta, Porcelains, High frequency insulator, Refractories and their classifications, Detailed study of firebricks, Silica bricks, Basic bricks, Highly Aluminous bricks, Chromite bricks, saggars, muffles, Glass-House pots and tanks, fuels, kilns and Furnaces used in pottery and their classification, design of furnaces, Testing of refractory articles.

Enamelling

Classification of Enamel materials, opacity and its causes; Fundamental consideration regarding cast iron, sheet iron and steel for enamelling purposes; Preparation of metal surface for enamelling (Annealing, scaling, Chemical cleaning, pickling, Electrolytic pickling, Electrolytic cleaning, sand blasting, nickel dip, etc.). Enamel composition; Preparation of enamels, Application of enamels and their control; Drying; Decoration Enamel properties and tests; Enamel defects and their remedies; Firing.

Glass

The Physical properties of glass; Optical properties of glass; Raw materials (Acidic oxides, Basic oxides, miscellaneous materials); Analysis of raw materials; The decolourising of glass; Calculation for glass-making; storage and mixing of batch materials; the composition of glass and devitrification, fuels used in glass-making, Fuel plants (producer gas and gas producers); Refractory materials used in glass; Glass melting furnaces (Direct and Semi direct fired furnaces, Gas-fired furnaces working on regenerative or recuperative principle, (Oil-fired furnaces); Design of a glass melting tank furnace; Manipulations of glass (mouth blowing, machine blowing, pressed ware machines, sheet glass, plate or rolled glass, rods and tubings); Optical glass; Decorative glass; Defects in glass; Annealing furnaces (continuous and intermittent); Analysis of different types of glass.

Practical

Preparation of enamels of different composition; application of enamels on sheet iron; founding of glass; Preparation of earthen-ware and porcelain bodies blazing and firing; Preparation of fire-clay refractories.

Analysis of clays, felspar, quartz, fire-clays, bricks, fritted enamel, glass and raw materials used in glass.

Examination of clays to determine combined linear drying and burning shrinkage and water of plasticity, purification of clays. Determination of porosity and specific gravity of fired-articles. Determinations of standard surface factor. Microscopic examination of fired bodies. Measurement of colloid content of clays.

PHARMACEUTICAL CHEMISTRY

Theoretical

Raw materials for natural drugs, and their assay; Natural and synthetic drugs, Chemotherapy; Enzymes and vitamins, Hormones; Colloidial preparations; Synthetic preparations; B. P. Methods; Bacteriology and Immunology.

Practical

(1) Assay of Belladona leaves and roots.
(2) Assay of Nux Vomica seeds.

(3) Assay of Cinchona Barks & Roots.
(4) Assay of Ephedrine roots.
(5) Assay of Tea leaves.
(6) Assay of Aconite roots.
(7) Assay of Ipecacuanha roots.
(8) Assay of Tinctura Nux Vomica.
(9) Assay of Tinctura Belladona.
(10) Assay of Tinctura Hyascyamus.
(11) Assay of Liquid Extract of Ergot.
(12) Assay of Liquid Extract of Cinchona.
(13) Assay of Liquor Strychnine Hydrochlor.
(14) Assay of Tincture Opii.
(15) Assay of Tincture Canabis Indica.
(16) Estimation of Acetanilide C. Phanacetine.
(17) Estimation of Antipynne C. Caffaine Citrate.
(18) Estimation of Caffaine C. Quinine.
(19) Estimation of Arsenic in Arcenical.
(20) Estimation of Antimony in Antimonials.
(21) Testing of Drugs according to B. P. specification.

PLASTICS

Theoretical

(1) Definition—Importance—Natural and Synthetic plastics—Statistics.
(2) Natural resins—Copal, Dammer, etc.—Resin, Asphalt—Lac—Rubber.
(3) Modified natural plastics—Estergum—Cellulose Acetate, Viscose, Cellulose Nitrates—Celluloids, Casein formaldehyde.
(4) Manufacture of raw materials for the production of synthetic Plastics—Formaldehyde, Glycerol, Phthallic anhydride, Urea, Phenol and Cresols, Indene, Coumarone, Furfural, Vinyl chloride, Vinylidene chloride, Butadiene, Mono-Dimethyl butadiene, Proteinacids.
(5) More important synthetic plastics—Bakelite, Glyptal, Beetle, Nylon, —their manufacture.
(6) Plastics derived from fatty acids and oils, other miscellaneous plastic Hydrocarbon resins, Liquid resins, sulphonamide resins, Thiourea plastics, etc.
(7) Synthetic drying oils, waxes and varnishes.
(8) Synthetic rubber.
(9) Chemical and Physical properties of plastics—Structure of Plastics.
(10) Moulding practice, Plasticisers, accelerators, hardeners, Fillers, colours, pigments—Moulds—Design and metal requirements—Types of moulding—Injection. Compression—Cold moulding—moulding presses and their manipulation.
(11) Fabrication of moulded materials—Moulding, Casting, Laminating, extruding, Swedging—Finishing.

Practical

(1) Analysis of raw materials.
(2) Preparation of typical plastics—Cellulose acetate—Viscose Bakelite, Glyptal, urea-formaldehyde resins, casein formaldehyde.
(3) Preparation of moulding power and moulded material.
(4) Chemical and Physical properties of plastics.

Advanced Course in Chemical Engineering

Theoretical

1. Analytical Treatment of Chemical Engineering Operations.
2. Design and Construction of H. P. Vessels.
3. Principles and Calculation of Furnace Design and Construction.
4. Air Conditioning and Refrigeration.
5. Elements of Electrical Engineering.
6 Lubrication.
7. Economics of Power Generation and Transmission.
8. Systematic Study of some Chemical Industries (at least 3) with particular reference to—
   (*i*) Costing and Quantitative Flow Sheet.
   (*ii*) Preparation of Specifications.

9. Strength of Materials.
10. Metallurgy of Common Metals.
11. Chemical Engineering Economics.
12. Planning and Layout of Factories.

Practical

1. Experimental Verification of the Laws of Crushing.
2. Experiments on Heat Transmission, Evaporation.
3. Classification of Particle size by Sieving and Elutriation
4. Measurement of Flow of Gases and Fluids.
5. Testing of Fluid Pumps and Air Compressors.
6. Experiments on Heat Balancing.
7. Chemical Plant Design.
8. Design of (*i*) H. P. Vessels
   (*ii*) Stills and Condensers.
   (*iii*) Chimney.
9. Metallography.
10. Experiments on Mixing of Solids and Liquids.
11. Distillation.

The Syllabuses in different subjects may be modified from time to time by the Syndicate on the recommendation of the Board of Higher Studies in Applied Chemistry and the Executive Committee of the Council of Post-Graduate Teaching in Science.